

T H E
Young Mans Companion:
 O R,
Arithmetick made Easie.
 W I T H

Plain Directions for a *Young Man* to attain to
 Read, and Write True *English*, and *Short*
Hand, or *Characters*. And Also,

Very Easie Rules for Measuring Land, Globes,
 Steeples, Walls, Timber, Stone, Board, Glass,
 and the like, whether Superficial or Solid, both
 by Arithmetick and *Gunter's Line*: The use of
 the Carpenters Rule, with Tables for the more
 ready Measuring by those, who have not Learn'd
 Arithmetick; With easie Rules to compute
 the Cost of Building Houses, Walls, &c.

The Use of *Gunter's Quadrant*, Dialling, Coloring-Work, ei-
 ther within or without Doors: Choice Monthly Observati-
 ons in Gardning, Planting and Grafting, Angling, Catch-
 ing of Birds, and Killing Vermin, Inditing Letters upon
 many necessary Occasions: Copies in Verse Alphabetically
 disposed, sufficient for a Writing-School: The seven Arts
 Explain'd, and the Wisest Saying of the Learned: A Map
 of *England* and *Wales*, the Ancient Inhabitants, with the
 many Conquests thereof, with an Alphabetical Table of the
Market-Towns, Shewing what *Shire* each are in, and their
 distance in Miles from *LONDON*, the Chief Roads thither,
 and how Noble the Gentry would be thought, if they would
 be at the Charge of Repairing them: Also many Choice
 and Approved Experiments in Physick, with the Making of
English Wines. A Brief Description of the Globe of the
 Earth: The Translation of the Holy Scriptures: The Pro-
 phesies of Christ in the Old Testament, fulfilled in the
 New: The *Messiahs* Types, Titles, &c. Nearly Compo-
 sed in Verse by a Minister: The Education of Children:
 The Duties of Families: The Mourner Comforted for the
 Death of Friends, together with many other things, to En-
 courage Young Men to the Love of Virtue, with a Table
 to find the Chiefest Matters herein; Written in a Plain and
 Easie Stile, that a Young man (that lives in the Fear of the
 LORD) may Attain the same without a Tutor.

The Fifth Edition; by, *William Mather*.

*Titus 2. 6. Exhort Young Men to be Sober-minded and Dis-
 creet, Study to be quiet. 1 Thess. 4. 11.*

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A

A Loving EPISTLE

TO THE

YOUNG MAN, my Reader, &c.

THE Kind Acceptance my two last Books have had with Young Men, has encourag'd me to comply with the Desire of the Bookseller, to compose this *Fifth* (or rather *New*) Edition, it being in a great measure new, or different from the former.

I. First, As to the *Arithmetical Part*, it is now made so Plain and Easie, that a Young Man, that can readily write the Nine Figures, may learn so much of the Rules thereof (as he may have occasion for) without a Tutor or School-master.

Excellently described by *Fra. Quarles*, viz.

Be very circumspect (saith he) to whose Tuition thou committest thy Child: Every good Scholar is not a good Master: He must be a Man of invincible Patience, and singular Observation. He must study Children that will teach them well, and Reason must rule him that would rule wisely. He must not take advantage of an ignorant Father, nor give too much ear to an indulgent Grandmother, the Common Good must outweigh his Private Gain. He must be diligent, and sober, not too familiar, nor too reserv'd; neither amorous, nor fantastick, just without fierceness; merciful, without fondness. If such an one thou meet with, thou hast found a Treasure, which, if thou knowest how to value, is invaluable. p. 82 herein.

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II. As to the other *Parts* of this *Book*, the *Contents* may the soonest tell thee, in which is nothing (that I know of) that any true *Christian* will take offence at ; nor will the *Young Man* take ill the mixing *Verses* herein, or at my *plain Style* ; for I strive not to express my self in fine Words (*the Error of most Scholars that write Books of Useful Arts*) but as the *Ancient* in plain Words.— *Good Wine needs no Bush*, saith my Author, *Truth is so amiable of her self that she needs not curious dressing—Where there's most painting, there's the least Beauty.* But

*Did Learners know how Learning might advance,
Then they would love it, and hate Ignorance.*

Ignorance, 'tis said, was one of the *Consequences* of *Adam's Fall*, *Gen. 3. 6.* *Because thou hast rejected Knowledge [saith God] I will reject thee*, *Hos. 4. 6.* Their want of *Knowledge*, for the good of their *Souls* and *Bodies*, was because they rejected the *Teachings* of *God's Holy Spirit*, which he gave them, to instruct them, *Neh. 9. 20. Act. 7. 51.*

But mark. *And unto man [God said,] Behold the fear of the Lord, that is wisdom ; and to depart from evil, is understanding*, *Job. 28. 28. Prov. 8. 13.*

So that a *Young Man* that fears the *Lord* in sincerity, may become as innocent as a *Dove*, and *Wise* to shun *Evil*, *Matt. 10. 16.* So may it be with the *Old Man*, if, by *Grace*, he is found in the way of *Righteousness*, then his *hoary Head* may be as a *Crown of Glory* to him, *Prov. 16. 31.*

Therefore *Young Man* ask *Wisdom* of *God*, *Jam. 1. 5.* and [he] will teach thee to profit, *Isa.*

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Isa. 48. 17. in all things that's needful for thee, *Exod.* 31. 6.

III. Vertuous Young Men (*Children that will not Lye*, Isa. 63. 8.) will meditate in the Holy Scriptures: Young Isaac went to meditate in the Field, *Gen.* 24. 63. Young Timothy did meditate in the Holy Scriptures, *1 Tim.* 4. 15. I say, vertuous Young Men will meditate or study in this my Young Man's Companion; yea sometimes choose it for their Companion, on spare Hours, when they have it, rather than the Company of vain Persons, *Psal.* 119. 63. *Prov.* 1. 10. *Eph.* 4. 22. *1 Pet.* I. 15, 16. and 4. 4. *2 Thes.* 3. 6. p. 56. N. 12. p. 62. N. 62 herein.

And will avoid the Company, as much as they can, of all those who regard not to live according to Christ's Divine Precepts in Holy Scriptures; not minding to take [him] as their Example or Pattern of *Patience, Meekness, Humility, &c.* *Mat.* 5, 6, and 7 Chap. and 11. 29. *John* 13. 15. *Phil.* 2. 12. *1 Joh.* 2. 6. p. 234, 247. p. 59. N. 34. 47. 64. herein.

IV. And Sober Young Man, who art subject or dutiful to thy loving and godly Parents, as was the Blessed Child Of Infants., *Jesus*, *Luk.* 2. 51. *Act.* 4. 27. let not wicked Persons prevail with thee to see or act Folly; for if thou once consentest, thou wilt be in danger of losing thy first Innocency. For God condemns none before he sins, nor crowns any before he overcomes, *Eccl. Hist. Epit.* p. 139. *Rev.* 21. 7.

Was not *Abel, Seth, Enoch, Elias, Abraham, Jeremiah, and John Baptist*, and many others, Holy from the Womb? *Gen.* 5. 24. *Luk.* 1.

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15. Children are an Heritage of the Lord; saith *David*, *Psal.* 22. 10. or 127, 3. Of such is the Kingdom of God, *Matt.* 18. 3, 4. *Mark* 10. 15. They cry'd *Hosanna to the Son of David*, *Matt.* 21. 15, To the Praise of God, *Psal.* 8. 2. A little Child shall lead in to *Innocency*, *Isa.* 11. 6. VVhat! must Men learn *Innocency* of little *Children*? Yea, for they knowing no Law cannot break a Law, *Ezek.* 18. 20. *Rom.* 5. 13.

And saith a Son of the Church of *England*, *The Devil is at a Loss to deal with a Child who knows neither Good nor Evil by his Temptations.* So that

A Child, of about half a Year old, is said to be the *Map* or *Picture* of a *Man*: His Soul's not yet *blotted* or *defiled with Sin*; his Body's *white* and *pale*: *Whiteness* is a Sign of *Innocency*, tho' he is one of old *Adam's* Branches; but as yet there is no bitter Fruit on him, few Men imitate his *Innocency*.

But when [he] comes to know *Good* from *Evil*, it's rare if [he] fall not from his first *Innocency*, as *Adam* did, by tasting, that is, by partaking of the forbidden *Evils* of this *VWorld*, which began in *Satan* and so to *Eve*, 1 *Joh.* 3. 8. he seeing his Elders in Years DO SO, agreeable to that Saying, viz. *The Fathers have eaten sowre Grapes, and the Childrens Teeth are set an edge*, *Jer.* 31. 29, 30.

So comes [he] to lose his *Innocency*, wherein God created [him,] *Gen.* 1. 27. which will not be restored to [him] before he is *baptized* into *Christ*, by the washing of *Regeneration*, through *Grace*, *Rom.* 6. 3, 4. *Gal.* 3. 26, 27, 28. *Tit.* 2. 11. and 3. 5. by which he

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he becomes enabled to make a sincere Confession (with his Mouth) of his Faith in Christ Jesus, Rom. 10. 9 ——— Thus

*True saving Faith gives Victory over Evil,
And overcomes the World, the Flesh, and Devil.*

Then will [he] in much humility of Soul, as oft, yea, oftner than he eats Bread, or drinks any sort of Drink, remember our LORD's Death, 1 Cor. 11. 26. and 10. 3, 31.

Thou may'st be baptised, [or washed in Water,] and yet not be good, (saith Augustine;) thou may'st have knowledge, and remain vicious; thou may'st be called a Christian, and be none; but thou canst not love God, and be wicked; thou canst not love God, but thou must be holy and happy, 1 Jo. 4. 19, 20. See Sect. 21. in the Confession of Faith at Turner's Hall.

Yet the first Evil that a Mother learns her Child, is to perswade it to be proud of its fine Apparel.

Be vigilant over thy Child (saith my Author of Education) in the April of his Understanding, lest the Frosts of May nip his Blossoms: Whilst he is a tender Twig, straiten him; whilst he is a new Vessel, season him: Such as thou makest him, such commonly thou shalt find him. Let his first Lesson be Obedience, the second shall be what thou wilt, Prov. 22. 6. 1 Tim. 3. 4.

If thou desire to see thy Child vertuous, let him not see his Father's Vices: Thou canst not rebuke that in him, he beholds practised by thee. Till Reason is ripe, Examples direct more than Precepts: Such as thy Behaviour is before thy Childrens Faces, such commonly is theirs behind their Backs, Eph. 6. 4. A 4 Give

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Give him Education in good Letters, to the utmost of thy Ability, and his Capacity; season his Youth with the Fear of his Creator, and make the Fear of God the beginning of his Knowledge. If he have an active Spirit, rather rectifie than curb it, but reckon Idleness among his chief Faults, 1 Tim. 5. 13.

Above all things keep him from vain, lascivious, and amorous Pamphlets, as the Primers of Vice. As his Judgment ripens, observe his Inclination, and tender him a Calling that shall not cross it. Forced Marriages and Callings seldom prosper.

If thy Fancy and Judgment (saith my Author to the Married) have agreed in the Choice of a fit Wife, be not too fond, lest she surfeit; nor too peevish, lest she languish. Love so, that thou mayest be feared; Rule so, that thou mayest be honoured. Be not too diffident [mistrustful] lest thou learn her to deceive thee. If thou seest a Fault, let thy Love hide it. Reprove her not openly, lest she grow bold. Rebuke her not tauntingly, lest she grow spiteful. Proclaim not her Beauty, lest she grow proud. Boast not of her Wisdom, lest thou be thought foolish. Shew her not thy Imperfections, lest she disdain thee. Prophane not her Ears with loose Communication, lest thou defile the Sanctuary of her Modesty. An understanding Husband makes a discreet Wife, and she a happy Husband. P. 112. herein.

V. Again, saith a Son of the Church of England, concerning Education, Good Education would fortifie Children against Temptations, by the Help of God's Grace. The Knowledge of his Duty, and God's Grace, would make Vice look'd

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look'd upon as an Enemy, and its Temptations suspected; it would supply the young Man with an Answer to the World, the Flesh, and the Devil. How can I do this Wickedness, and sin against God?

Joseph was young enough, and private enough to have play'd the Courtier; but his Heart was brimfull of Gratitude, and made him as great a Master of his own little Family within his Breast, as he was in Potiphar's House. All at his command! No Passion stir! What, sin against the good Master I live upon! and the merciful God who by Miracles brought me hether! I may not, I dare not, Gen. 39. 9.

Therefore, sober young Man, remember chaste Joseph, that faithful Servant, humble Master, and * tender-hearted Brother, who was taught of God, by his Grace, to refrain from Evil Actions.

* And Joseph made haste, for his Bowels did yern upon his Brother, and he sought where to weep, and he entred into his Chamber, and wept there, Gen. 43. 30.

Do thou, O young Man, obey the Talent of Grace God gives thee, Eph. 4. 7. Tit. 2. 11. Matt. 25. 15. and it will be to thee a first seeking the Kingdom of God, Matt. 6. 33. that Satan may not prevail with thee to put off the forsaking of all thy Sins until Old Age; when, alas! thou knowest not that to Morrow may be thine to repent in; for the Devil was a Lier from the beginning, Joh. 8. 44. 1 Joh. 3. 8. For the longest time that any Man lives on Earth, is but a few Days, about 70 Years, saith Moses, Psal. 90. 10.

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*Behold
How short a Span
Was long enough of old
To measure out the Life of Man ;
In those well tempered Days, his Time was then
Survey'd, cast up, and found but threescore years
(and ten.*

*The End
When scarce begun,
And e're we apprehend
That we begin to live, our Life is done.
Man, count thy Days, and if they flee too fast
For thy dull Thoughts to count, count every Day
(thy last.
Fra. Quarles.*

Therefore, as it is a Fault in him that hath
an Estate of Land, &c. to give,
Wills. to deferr the making of his Will,
till his time to *die* draws so nigh,
that either he can make none ; or no other
than such, as may be question'd, after his
Death, whether it was his, or no.

Much more is he in a greater Fault that de-
ferrs the forsaking of all his Sins until the
time for him to *die* draws nigh. Who then
[he] as many have done, in their last *Wills* in
writing (in an hypocritical Imitation of our
blessed Lord, and Martyrs last Words) be-
queath *his Soul to God* ; tho' [he] spent his
whole Time (almost) in the Service of the
World, the Flesh, and the Devil.

But, sober young Man, Remember thy Crea-
tor now in the Days of thy Youth, Eccles. 12. 1.
and, by the Help of God's Grace, say to the
Enemy

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Enemy of thy Soul as the *Christian Youth* to
an Evil Companion, viz.

*The Flower of my Days don't think I will
Give to the Devil, Lust for to fulfil:
Shall Satan have the prime of my Days,
And put off Christ with base and vile Delays,
Until Old Age, and then at last present
The Dregs of Time to him? I'll not consent.
This is my choosing time, I have made choice,
God's Grace I must obey, and hear its Voice:
Besides, it's clear, my Days uncertain be,
Old Age, alas! I may not live to see.
Young Men are quickly gone; for I behold
Daily as young as I are turn'd to th' Mould.
It doth concern me then, with all my power,
For to improve each Day; yea, every Hour
I must provide me Oil of Grace in store,
For e're a while I shall be here no more:
For those that live in Sin, 'tis very clear,
They Enemies to blessed Jesus are.*

VI. But, young Man, whatever Promises
thou makest for leaving of Sin, thou art not
able of thy self to perform them. There-
fore, to be kept out of the Evils of the World,
John 17. 15. thou must with all thy Heart
and Soul, *Deut. 11. 13.* O B E Y, that is, Im-
prove the Teachings of the.

Talent, Matt. 25. 2.

Divine Wisdom, Prov. 1. 2, &c. 1 Joh. 5.

10.

Divine Word, Deut. 30. 14. Rom. 10. 6.

Sure Word, 2 Pet. 1. 19. Revel. 19. 10.

God's Love, Gal. 2. 20, 21.

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Christ's Light, John 1. 9. and 3. 21. Act. 26.
 18.
Spirit, 1 Cor. 12. 7.
God's Grace, Eph. 2. 5. 8. and 4. 7.
Law, Rom. 8. 2.
Anointing, 1 Joh. 2. 20, 27.

Called also *Bread, Wine, Milk, Oyle, Honey, Life, Power, Rain, Dew, Water* (figuratively) and other Names in the Holy Scriptures, [which are one] which is an Influence of God's *Holy Spirit*, that in measure, *Eph. 4. 7.* shineth into thy Soul, *John 1. 5.* from Christ Jesus, v. 17. out of [his] Fulness, he being full of *Grace and Truth*, v. 16. *Col. 1. 9. and 2. 9.* his Spirit being grieved if we sin, *Ephes. 4. 30.*

Christ's Divine Grace being the Soul's Bread of Life which we ought daily to pray to God for, *Matt. 6. 11.* and we shall receive more Grace for the sake of the Man *Christ Jesus*, *Heb. 7. 24.* So that some Influence of the Spirit of Grace, *Zech. 12. 10. Rom. 10. 29.* is always ready to assist every humble Soul against the Wiles of Satan, *Eph. 6. 11. and 5. 13. 1 Cor. 12. 7. Tit. 2. 11. p. 53, 72, 174,* herein; also see *1 Pet. 2. 2. 2 Pet. 3. 18. 2 Cor. 12. 9.*

And that the faithful Obeyers of the *Divine Grace* [in themselves, that is, *Faith* in each Soul for it self, *Rom. 14. Christ brings* 12.] have by it (with the help of the Holy Scriptures) a saving *Faith* begotten in their Souls, *Acts 18. 27. Heb. 5. 8, 9. a Faith in* *our L. O. R. D Jesus Christ of Nazareth*, *Luk. 4.*

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34. and 24. 19. *Acts* 2. 22. and 4. 11, 12. and 6. 14. and 10. 38. and 26. 9. *Matt.* 16. 16. *John* 1. 45. and 20. 29. 1 *John* 2. 1, 2.

The believing Soul not expecting Salvation, Justification, &c. *Acts* 4. 12. by its good Works, (tho' Grace helps) *Rom.* 3. 24. *Eph.* 2. 8. 9. [nor to be saved whilst it doth evil] but expects Salvation ONLY by the Obedience of Christ Jesus, *Rom.* 5. 19. *Heb.* 5. 8, 9. by what [he] did and suffered for Sinners, and what [he] now doth for them in Heaven, *Rom.* 4. 25. 1 *John* 2. 1, 2.

Who his own self bore our Sins in his own Body on the Tree, that we being DEAD TO SIN, should live unto Righteousness; by whose Stripes ye were healed, Isa. 5. 4, 5. 1 *Pet.* 2. 24. *Rom.* 5. 1, 11. 1 *Cor.* 1. 30. *Gal.* 3. 13. and 4, 5. *Heb.* 9. 12. and 10. 29. 1 *Tim.* 2. 6. *Eph.* 1. 7. 1 *Pet.* 1. 18, 19. *Tit.* 2. 14. 1 *John* 5. 5.

Yea, the mighty God who ascended into Heaven, who maketh Intercession for Sinners, *Isa.* 7. 14. and 9. 6. *John* 1. 1. and 2. 1. and 3. 16. *Luke* 24. 6, 26. *Joh.* 6. 69. and 14. 3. *Acts* 1. 10, 11. *Rom.* 8. 34. *Heb.* 1. 1, 2. and 2. 9. and 12. 24. 1 *Tim.* 3. 16. 1 *Pet.* 3. 22.

And that He our Lord will come to Judge, the Quick, and the Dead, 1 *Thef.* 1. 10. & 4. 14. *Matt.* 25. 21, *Mark* 13. 33, 34. *Act.* 3. 21. 1 *Cor.* 15. 12. *Heb.* 9. 28. *Phil.* 3. 21. To render to every Man, according to his Deeds, *Rom.* 2. 6. & 14. 12. 1 *Pet.* 4. 5. *Rev.* 22. 12. Therefore Sober Young Man, if thou committs Sin against the Checks, Reproofs and Council

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cil of Gods Grace in thy own Conscience, thou Sins against God. Gods Grace, being a Light, Beame, or Stream, from Christ Jesus the Fountain, *Zech. 13. 1.* into the Souls of Mankind, that man may see to walk in the *Path of the Just, Prov. 4. 18.* [the chiefest Good that Man can know here] it shineth in the dark hearts of men, tho' *Darkness* [Sin] cannot comprehend it. *John 1. 5.* But as man leaves Sinning it shines in the Soul more clearly, *1 Jo. 1. 7.* for it *Teacheth to deny all Ungodliness, Tit. 2. 11.* And indeed it is the *Root and Spring* of all the good deeds done by Man, in the fear of the LORD, *John 1. 9, & 12. 36.* St. Paul was sent to labour to turn peoples minds, from *Darkness* [Sin] to Christs Light [Holiness] *Acts 26. 18. John 3. 19.* *Grace only worketh all our worthyness in us, and when God Crowneth our deserts, he Crowneth nothing else. than his own gifts, saith Augustine.* Was it not Grace in that Great Emperour *Antoninus*, tho' a Heathen, that made him say that which may put to shame several false Christians, that affirm, *That there is nothing of God to direct Men that would lead him out of Sin:* For says he, *That there is an Effectual virtue in God, which acts in us, and operates all our good Actions, and all our good Designs, and which removes from us all opportunities, and occasion of falling into Sin; adding, That that man is unhappy, that doth not observe himself, and consider the state of his own Soul,* *Gen. 6. 3.*

VII. But on the Contrary. Satan, the Old Serpent, called the Devil, or fallen Angel, who sin'd against God; that beguild Eve, *Gen. 3.* [*The Original of Sin*] is the Root or Spring of
every

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every evil thought, and evil Actions of Men: He's called also the *Prince of the Power of the Air* (the Ruler in Proud Arrey wanton People) or the Spirit that now worketh in the Children (Men and Women) of Disobedience, that is, Disobeyers of the Grace of God, in their own Souls, *Eph. 2, 2, & 4, 27. Gen. 3, 15. Rom. 16, 20. 1 Pet. 5, 8, 9. Jam. 4, 5. 1 Jo. 3, 10. Eph. 5, 9. Gal. 5, 16. 2 Pet. 1, 4, &c.*

He also is busie in the *Meetings* of the Religious, on purpose to draw their thoughts into Earthly objects, that their minds may not silently wait upon God, to grow in Grace, and in the knowledge of the *Man Christ Jesus*, *Job 1, 6. Heb. 7, 24.* Yea, he moves many, who are unsound in Morals, to *Preach* or *Declare* many good Words, but wins not one Soul, to the faithful obedience to the Divine Grace, in themselves. He cares not how Religious any People seems to be; he knows he has them sure enough so long as they can commit one Sin daily, and that willfully.

Thus are many poor Souls Slaves to *Satan*, who will not believe that Christs Grace in them is of ability to cleanse their Souls from all Sin, as if *Christs* Power was not stronger than *Satans*, so will they not by Grace know and avoid the Depths of *Satan*, who too many take for an *Angel of Light*, *Rev. 2, 24, & 12, 9. Zech. 3, 1. Acts 5, 3.* For the consenting to one Sin is a giving place to *Satan*, *Eph. 4, 27, & 6, 11. 2 Tim. 2, 26. Jam. 4, 7. 1 Pet. 5, 8.*

The Devil is a slippery Serpent, saith one, whose Head, that is, his first Suggestion, if Men resist not, he Glides wholly into the very bottom of the Heart. And why God suffers *Satan* to try
the

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the Faith of his People, see Page 53 herein.

Yet its no Sin to be Tempted by *Satan*, and his Servants, to partake of the Evils of the World, the Sin is in the consenting to *Think*, or do *Evil*. For our ever Blessed Saviour, when on Earth, was Tempted [yet without Sin] *Mat.* 4, 7, & 22, 35. *Heb.* 2, 18.

VIII. *With Grief*, I am forced to observe, that *Satan* hath the greatest part of Mankind in subjection, and therefore need not use the subtillest of his *Wiles*, *Eph.* 6, 11, to perswade them to evil *Words* and *Deeds*: As he doth to the Servants of *Christ*, *Acts* 5, 3, 2. *2 Tim.* 2, 26.

IX. Some are lead by *Satan* into *Adultery*, *Fornication*, *Murther*, or *Stealing*, *Lev.* 20, 10. *Hof.* 4, 2. *Matt.* 15, 19. *1 Cor.* 5, 9. *Gal.* 5, 19. *Heb.* 13, 4. *Jam.* 4, 4. *Rev.* 21, 8.

Some, are led by him into *Covetousness*, *Cheating*, and *Over-reaching* the Ignorant in *Bargaining* and in *Trading*, causing them to flatter those that deal with them, with *Titles*, *Cap*, and *Knee*, or other self-ended ways, *Job* 32, 22. *John* 5, 44. *P.* 6. *Prov.* 20, 14, *P.* 174, *P.* 56, *N.* 9, *P.* 62, *N.* 61. Herein which I suppose, made the Author of, *the Present State of England*, to write thus, *Tradesmen* in regard of *the Doubleness of their Tongues*, without which, they hardly grow *Rich*. *Eph.* 2, 25, & 5, 3. *1 Tim.* 3, 8, *Col.* 3, 9. *Heb.* 13, 5. *Jam.* 1, 8. *2 Pet.* 2, 14. *Rev.* 21, 8, & 19, 10.

X. Many People, *Satan* stireth up to *Impatience*, *Malice*, *Anger* or *Revenge*, *Eph.* 4, 31. *Col.* 12, 13.

*It is a petty Faint, and Feeble mind,
That in Revenge, doth any Pleasure find.*

Going

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Going to Law for trifles, rather than end their Differences themselves, 1 Cor. 6, 1. or chuse their Neighbours and Friends, to end them for them, Deut. 1, 16, 17. Prov. 18. 13. 17. Matt. 5, 40, & 18, 17. P. 128, 174 P. 38, N. 34, & P. 61, N. 56.

In Some, the Old Serpent begets Family discords, Jarrs and Discontents, between Man and Wife, Eph. 5, 22. Col.

3, 18, 19. And Parence it causeth to Provoke their Children to Wrath, Eph. 6, 4. And Children to disobey their Parents lawful commands, v. 1. And Servants to be careless of their Masters Business, v. 5. Col. 3, 22. 1 Tim. 6, 1, 2, 1 Pet. 2, 18. And some Masters to be unjust to their Servants, Eph. 6. 9. And also to become Slothful Spend-thrifts, taking no more care of their Families, than Infidels, 1 Tim. 5, 8.

If thou wouldst have a good Servant, let thy Servant find him a good Master; let his Food, Rest and Wages be seasonable; let his Labour, Recreation and My Authors Attendants depend upon thy Pleasure; Be not Angry with him too long, least he think thee Malicious, nor too soon, least he think thee rash: Not too often, least he count thee humorous; Be not too fierce, least he love thee not; Nor too remiss, least he fear thee not, nor too familiar, least he prize thee not.

Rebuke thy Sarvants fault in private, Publick reproof hardens his shame: If he is past a Youth, strike him not: He is not fit for thy Service that after wise reproofs will either deserve thy stroaks, or degest them. In Brief, whilst thou givest him the Liberty of a Servant, beware thou losest not the Authority of a Master. p. 113. herein,

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XI. *Some*, *Satan* causeth to delight in taking Gods *Holy Name* in Vain (tho it brings them no profit or Gain) *Exo.* 20. 7. And Cursing, Swearing and Lying, yea sometimes, such Vile Wretches, will dare God to *Damn* them; O! Horid Blasphemies, *Hos.* 4, 2. *Eph.* 4, 25.

Also the seeming Religious *Ones* (who have a form of Godliness and disobey *Grace*, the Power thereof *satan* prevails so much over that they give themselves often to Idle talking and Foolish Jesting, *Eph.* 5, 3. *Fer.* 23, 14. *Mat.* 12, 36. 1 *Pet.* 3, 10 and 4, 3, 2. *Tim.* 2, 19. *Jam.* 1, 26, and 3, 2. *Rev.* 21, 8, 27. p. 59. N. 9. p. 174. herein.

XII. *Some*, by the enticements of *Satan*, are moved to the vanity of *Foot-Ball-Play*; Or [*Ringing of Bells*, a Recreation used in no other Country, but *England*, saith a Learned Author] Or *Cock fighting*, *Wrestling*, *Bowling*, *Cards*, *Dice*, or other Foolish Games, sports and Plays. *Exo.* 32, 6. (where many Idle words, are used, *Mat.* 12, 36.) on purpose to waste their precious time in vain, and some to the loss of their Estates too, 1 *Tim.* 5, 8.

The which (too much Tollerated Sins) might occasion the said Author, of the *Present State of England*, to write thus; The English, saith he, especially the Gentry are so much given to prodigality, Sports and Pastime, that Estates are oftener spent and sold than in any other Country, &c.

*Vices, which with their tempting smiles invite,
Conceal their Teeth, wherewith they after Bite.*

Yet on Sick-Bed, Some such Prodigals are made.

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made to Promise, *That they will leave these Evil ways, if God will be pleased to restore them to their former health*, Beging of God for more time, Crying, *O! the preciousness of time*; &c. As may be read, of the Dying Speeches of Divers Great and Learned Men, in *William Penn's*, [*No Cross, No Crown*] See P. 276. herein.

15 By which it appears that most People on a sick Bed are inclin'd (somewhat to the Reproofs and Counsel of God's Grace, which brings into their Remembrance the sins of their youth, Job. 20. 11. Isa. 25. 7. God's Grace leaving them without Excuse; who served Sin, that is, the Devil, all the Prime of their Days, Rom. 1. 19, 20. and 2. 15, 16. p. 74, 245, 275, herein.

And I have known some such Prodigals that broke their Promises of *becoming new Men after God had restored them to Health*. God soon after permitted another Sicknes to come upon them, and died. Yet frail Man (who regards not *God's Grace*) seldom takes warning by another Man's Fall. See p. 276 herein.

But when *Sickness* comes upon them that fear the LORD in sincerity; see *Psal.* 41. 3. *Exod.* 15. 26. *Matt.* 8. 17. P. 62. N. 68. herein.

XIII. *Satan* enticeth many of the Professors of Religion to delight in [*Musick*] *vain singing and Dancing*. Such Folly once pleased bloody *Herod* so, that *John Baptist* left his Life, *Mark* 6. 22, 23. *Amos* 6. 5. And we read in *Exod.* 32. 19. that God destroyed about 3000 Dancers. And some Ancient Christians wrote, *That so many paces as a Man maketh*

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*ket*h in Dancing, so many paces doth he take to go to Hell. And where a Servant of Christ comes, the Musition must be silent, or depart, *Matt.* 9. 23, 24.

Dancing Maids (saith a Minister on *Judges* 21. 21.) are the fittest Matches for vile Miscreants. The Joy of the Hypocrite is but for a moment, *Job* 20. 5.

Some Satan moves to take great delight to [*Mountebanks vile Sins*] hear a Mountebank (with his Fools) tell many Lyes, *Psal.* 119. 37. p. 282 herein.

O! young Man, be not a Partaker of other Mens Sins, lest thou partake of the Plagues that will certainly come upon the wilful Sinners, *Jer.* 9. 5. *1 Tim.* 2. 16. *1 Pet.* 4. 4. *2 Pee.* 2. 14. *1 Thes.* 5. 11. *1 John* 1. 7.

XIV. In some Satan has got such a Dominion, that he draws them to the wickedness [*Stage Plays*] of seeing the Evil Actions in Puppit-Plays, Stage-Plays, or Comedies, (where many Lies are uttered ;) and the reading in profane Play-Books, and Lying Romances, those Primers of Vice which has bewitched many Persons into Atheism, as *Astrology* hath done, and now doth, *Eccles.* 5. 2. *2 Tim.* 2. 26 p. 172 herein.

XV. Some, by Satan and his Servants are perswaded to throw away [*Wagers and Lotteries*] their Money by *Wagers* and *Lotteries*, both which being of the nature of *Pocket-Picking*; coveting to get another Persons Goods or Money for nothing, like Gaming, Covetousness being *Idolatry*, which Evils the seeming Religious are guilty of also, *Exod.* 20. 17. *Matt.* 12. 36. *Col.* 3. 5. *1 Tim.* 5. 6. *2 Tim.* 3.

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4. p. 174 herein; which shews that their Religion is vain, *Psal.* 39. 1. *Jam.* 1. 26.

*Sin's Pleasure's like a Flash, is quickly past,
But who can tell how long the Pain may last?*

XVI. Some the subtle Serpent enticeth to make a God of their Bellies, by eating and drinking [*Gluttony and Drunkenness*] more at Times than *temperate Nature* requires; by which Excess, many have brought upon themselves, *Gouts, Dropsies, Consumptions*, and other uncurable Diseases, and some to untimely Death, *Deut.* 29. 19, 20, 21. *Prov.* 23. 29, 30. *Hab.* 2. 15. *Luke* 21. 34. *Rom.* 13. 13, 14. *1 Cor.* 6. 10. *Gal.* 5. 21. *Phil.* 3. 18, 19. The Woe is to them that continue at strong Drink till it inflame them, tho' not drunken, *Isa.* 5. 11.

XVI. *Satan* moving in the Hearts of many, which causeth them to take care how they shall more finely cloath their Bodies, [*Pride.*] wiring *Jezebels*, or the Devil's Towers, *2 Kings* 3. 90. to make them stand high before they set them on their Heads, to seem like Creatures for Sale at a Market. Some Dissenters (so called) to uphold the Devil's Kingdom of Pride in Women, have wooden Images painted in their Shops to help them to make and dress the *Jezebels Towers*, which they will not own to be any of the *Pemps* and *Vanities* they promised by their *Baptismal Vow* to forsake, *Satan* hath so blinded the Eyes of their Understandings.

Fools begin Fashions (saith a Clergyman) and *wise Men* not only follow but authorize them.

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The Body is the Shell of the Soul, (saith my Author, Apparel is the Husk of that Shell ; the Husk often tells you what the Kernel is: That is, If the Root of Pride (viz. Satan) were not in the Heart, no such vain outward Branches would appear, Isa. 1. 17. 1 Tim. 6. 17, 18. and 2. 9. 1 Pet. 1. 14. and 3. 3, 4. 1 Job. 2. 16. and 3. 8.

Also Satan so puffs up some with Pride, that they must have silver Vessels to drink out off, and have very costly Furniture in their Houses, yea, and finely paint or cloath the Walls in them, whilst the Poor wants sufficient cloathing for their Backs, not regarding to make such Feasts for the Poor, as Christ commands, *Luke 14. 12, 13.*

But the Poor in Spirit are Blessed, if their wills and desires are resigned unto Gods will, and come to be made able, with the Ingenious *Abraham Cowley*, to say, *viz.*

*If to no Feast abroad thou lovest to goe,
Whil'st Bounteous God, doth Bread at home bestow ;
If thou the Goodness of thy Cloaths, doth prize,
By thy own use, and not by others Eyes.
If only safe, from Weathers, thou canst Dwell,
In a small House, but a convenient Shell, :
If thou without a Sigh, or Golden Wish,
Canst look upon thy Beechen Bowl, or Dish.
If in thy mind, such Power, and Greatness be,
The Persian King, a Slave, compar'd with thee.*

Matt. 6. 28. Phil. 4. 11. 1 Tim. 6. 6, 8, Heb. 13. 5.

XVIII. Some, the subtille Serpent leads into Idolatery, to Love and Worship, something more than Christ Jesus ; *Every Mans Go!*, saith *Jerom*,

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rom, is that he serve and love
best, *John* 14. 15. as appears *False Worship*
by the Unholy Lives of Hypo- and the true.
critical Worshipers: So that
all those to whom the Divine Grace is not the
Guide, *Worship they know not what, John* 4. 10,
20. My good Child know this, thou art not able
to walk in the Commandments of God, and to
serve him without his special Grace, which thou
must learn at all times to call for, by diligent
Prayer, ---- Grace brings a Death unto Sin, and
a new Birth unto Righteousness [*The Catechism*
of the Church of England]

Note, The least measure or degree of Grace
in the Soul (tho' but one Talent) is special Grace;
to that Soul, that labours to improve it, by waring
with it against the Temptations of Satan, to Sin,
Psa. 27, 14, and 130, 5, 6. *Isa.* 40, 31, and
66, 2 *Hos.* 12. 6. *Matt.* 25, 20. *1 Cor.* 12, 9.
Jam. 1, 17.

XIX. Many by Satans Wiles, *Eph.* 6, 11:
are enticed, to joyn themselves, to such a Reli-
gious Society, as best agrees with
their Gain, in Trading, tho' they Hypocrites.
know that their Lives, Doctrines,
and Practices, are contrary to Christs Precepts
in the Holy Scriptures, *Isa.* 29, 13, and 58, 5.
p. 174, herein; Such commonly, are for im-
poseing on Scriptures Practices upon the True
Christians, which give offence, *Mat.* 18, 7.
Luk. 17, 1. 2. which is the cause, why the True
Christians draws from their Fellowship, *2 Thes.*
3, 6. *Eph.* 5, 11. *1 Cor.* 6, 17, 18. *Isa.* 5, 4,
7: Yet Love ought to continue, *Heb.* 12. 14.
So that a small Assembly for Worship, is as ac-
ceptable to God, as a great one, if they meet
ni

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in the Name of Jesus, to grow in Grace, Mat. 1, 21, and 18, 20.

But Hypocritical Worshipers who seek not Peace with all Men, *Heb.* 12, 14. are not satisfied, if other Persons are not compell'd to their outward form of Worship, altho' Christ (of whom they assume the Name *Christian*) used no outward force to his Brethren after the *Flesh* to believe in him. *John.* 7, 5.

In respect of Religion, Persecution is Abominable, and in respect of Polacy, the greatest of Extravagances. See p. 253. Vol. 8th, Monthly Mercury.

Therefore, *Sober Young-Man*, have thou no Religious Fellowship, with those Persons that plead for Sin during Life, *Rom.* 6. 2 *Pet.* 3, 16. 1 *John.* 3. 8.

And if such Persons tell thee, that such, or such Religious Duties, or outward Observations, thou ought to Practice, be thou still

Doubts. and quiet in thy Mind, 1 *Thess.* 4, 11. waiting at the Thrown of Grace for

Council, *Isa.* 30, 1. Looking unto Jesus the *Author* of true Faith, *Heb.* 12, 2. until thou knowst thy Duty; For what is *Practised* by thee, and not in Faith, is Sin, *Rom.* 14, 23.

But if it shall happen, that thou yet remains in doubt; Turn to the Apostle, who tells *what pure Religion is*, *Jam.* 1, 27. (thro' Faith in Jesus) agreeable to *Mic.* 6, 8. So may'st thou by the help of Gods Grace and Holy Scriptures, be kept from bowing to Man's Imaginations, *Isa.* 29, 13.

Therefore *Young-Man*, Cumber not thy Mind, with Studying the many *Scholastick Subtilties*, or Distinctions (the Learned in the Languages, make about the Mysteries of Religion,

Scholastick Subtilties. *Rom.* 14, 1. *Eph.* 4, 14, 1. *Tim.* 1. 4.) but rather do thou stand in awe of God, and Sin not, and thou art safe,

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safe, thro' Faith in Christ Jesus, *Psa.* 4. 4. and 33, 8, and 119. 161. *Rom.* 10. 9.

I Love not Doctrines in Divinity (saith one) which stand so very much upon Quirks, and Subtilties --- of the same mind was Erasmus, who says --- That it was never well with the Christian World since it began to be a matter of so much Subtilty, for a man to be a true Christian.

XX. And Sober Young Man, if by the help of the Divine Grace, thou hast attained to a saving Faith in our Lord Jesus Christ,

a Faith that gives Victory over Satans Temptations to Sin: Thou wilt not fear that thou shalt be hurt, or be deceived by hearing or Reading, what both parties Say, Write, or Print of Religious Controversies, *Jude* 3. But wilt Hear or Read Impartially (when opportunity offers) to try their Spirits, as is commanded, *1 Jo.* 4. 1. that is, to compare each Parties Fate, Doctrine, and Practices by the Holy Scriptures, like the Noble Bereans, *Acts* 17. 10. So mayst thou come to know (for thy self, *Rom.* 14. 12.) which of the Parties Err, that Error may be forsaken, and Truth prosper: Then wilt thou not despise Truth, who ever said it, or writ it; and will stick to the Truth, tho' all Men forsake thee, *2 Tim.* 4. 16. *P.* 157. *P.* 56. *N.* 13.

The Ignorance of such that dare not Read a Book of Controversie.

Let not thy Fathers, nor the Church thy Mothers Belief be the ground of thine (saith may Author) the Scriptures lies open to the Humble Soul, but Lockt against the Proud Inquisitor; He that believes with an Implicate Faith, is a meer Emprick in Religion.

But (Reader) If thou art One of those that art afraid to Read Books of Religious Controversies (impartially) its a true sign thou art already deceived, what ever thy pretences to Divine Knowledge are, *Mat.* 23, 14.

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And of this be assured, that He, or They that shall discourage thee from Hearing or Reading, from proving all things, and holding fast that which is good, 1 Thess. 5. 21. of the disputes, &c. are for keeping thee in Ignorance, that thou mayst continue to pin thy Faith, on His, or Their Sleeves, [a thing too General, tho every one must give an account of himself to God, Rom. 14, 12] to exalt His or Their own self Interest, above the Holy Teachings of Gods Grace, in thy own Soul, 2 Thes. 2. 4.

Ignorance, being the Mother of Devotion, (as among the Papists) amongst all that are either over-aw'd, or afraid to see, but that Light, Grace, or Spiritual Knowledge God hath given them, Eph. 4. 18. p. 25, herein.

In seeming Saints, Hypocrisie doth lie,

O! Trust thy own, and not anothers Eye.

But if there be an occasion of contending, (saith my Author) let it be done with Respect and Meekness, and in such terms as to propound your Opinion, and not Majestytrically, and in a stile of Authority to Establish its But as the Romans gave their Judgment, Ita videtur; It appeareth so to me: For Men are not easily convinced of any thing, by others discoursing imperiously p. 156. Rom. 14. 1, 2. and 16, 17. 2 Tim. 2, 25. Eph. 4. 14. Col. 2. 8. 1 Pet. 3, 9. Jude. 16.

XXI. And dear Young-Man, if thy mind depart from Watching, and waiting in the Divine Grace, Mark. 13, 33. Satan will make thee to forget the Redemption our Lord Jesus of Nazareth wrought for thee in his own Person [without thee] to make thee happy, in Redeeming thee from all iniquity, Tit. 2, 11, 14. p. 11. I say, that if such good Thoughts depart out of thy Heart, Satan will soon fill thy Heart with vain, airy, wanton Thought, or else with Evil Melancoly Thoughts. which hath ruined the Bodies, and its to be feared the Souls too, of many Men. Evil

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Evil Thoughts being the *Seal* of the *Serpent*, and in them, are first hatched all the *Wickedness* that hath been, now is, or that shall be committed in this *World*; And many a *Poor Soul*, by harbouring them in their *Hearts*, have been brought into *Achieism*, *Distraction*, or *Madness*, [which are one]

Therefore by the help of the *Divine Grace*, (the Gift of God in thee, *John*. 4. 10. *1 Tim*. 4. 14) Labour to have thy *Heart* fill'd with the *Good Thoughts* of *Christ Jesus*, (as above) that there may be no room left for *Satan*, in thy *Heart*, for *Evil Thoughts*; For no *Man* now on this side the *Grave* can safely affirm, that he is at all times free from the *Temptations* of *Satan*; who when he neglects waiting to the *Divine Grace*, (and some outward things fall cross to his mind) he is stir'd up sometimes to the *Sin* of *Anger*, or *Revenge*, *Eph*. 4. 31. *Col*. 3. 8. But the *Christians Armour*, *Grace*, soon resists *Satans* movings to *Anger*, (if apply'd to) *Jam*. 4. 4. *1 Pet*. 5. 8.

Jeremiah's Cry to *Rebellious Jerusalem* was *Wash thy Heart from Wickedness, that thou mayest be Saved: How long shall thy vain Thoughts lodge in thee?* *Jer*. 4. 14. p. 55. N. 4. herein: So that *Vain Thoughts* (tho' put into us by *Satan*) become *Sin* in us, if we consent that they shall abide in our *Hearts*, because they are *Mans great Enemy*, *Mat*. 15, 19.

But *Young-Man*, if thro' thy neglect of *Grace*, (the *Star* that leads to *Jesus*) *Satan* has fill'd thy *Heart* with *Vain*, *Evil*, *Melancholy Thoughts*, (yet none are *Melancholy*, whilst they keep the *Eye* of their *Souls* to the *Divine Grace*) Oh! turn to *Grace* for help; and these *Comfortable Portions* of *Holy Scriptures*, *Job*. 42. 1, 2. *Psa*. 10. 4. and 94, 19. and 119, 59. and 139, 23. *Prov*. 12. 5. and 15. 26. *Fer*. 5. 22. *Amos*. 4. 13. *Mal*. 3. 16. *Mat*. 9. 4 and 10. 19. *2 Cor*. 10. 5.

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XXII. Its greatly to be lamented (that in this Knowing Age) that *Nominal Christian, Jew, Turks and Papists*, should suffer *Satan* to lead them into *Idolatry*, to plead for Sin, &c.

'Tis great pity, that their Knowledge should so puff their minds up with Pride, in thinking their minds too high to stoop them so low as to obey, and be Taught by that which reproves or checks them in their Consciences for Sin, calling it the *Checks* of a *Natural Conscience*; when they say themselves, *Nature is altogether Sinful*; Then how can Sinful Nature Check for Sin? For if *Satan* cast out *Satan* then his Kingdom cannot stand.

But this *Divine Grace* that reproves for Sin in the Conscience, is the spiritual appearance of Christ Jesus, which the *Nominal Christians* despise, as not sufficient to cleanse the Soul, (if obey'd) from all Sin; Even as the *Jews*, outwardly despised his Person, casting contempt upon him as much as they can, calling him the *Carpenter's Son*, *Matt. 13. 55. Mark. 6. 3.* So that all remain in Error, that will not obey the inward and *Spiritual Grace*, which alone is able to make them acceptable to God.

XXIII. As to the *Jews* (who continually Curse the Christians) see pag. 148 *hercin.*

Jews.

And that they were to be a *Derision* to all *Nations*, as indeed they have a long time been, and now are, for *Crucifying the Lord of Life*, which was Prophesied of by *Esdras* (as saith *Iustin Martyr*) where he declared the *Eaw of the Passover*, (in these Words) which the *Jews* left out of our Bible, *viz.*

And Esdras said unto the People; This Passover is our Saviour, and our Refuge, and if you think, and call to mind to restore him, being cast off in a Sign, and then shall place your hope in him; This place shall not be far forsaken for ever, saith the Lord of Hosts; But

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if ye shall not believe, nor hear [his] Words, Teaching, and Preaching, ye shall be a Derision to all Nations.

And in Psa. 96. 10. The Lord Reigneth from the Tree, [or Tree of the Cross, 1 Pet. 2, 24] the Jews left out the words [from the Tree]

XXIV. As to the Turks, who prefer their Scriptures or Writings, called the *Alcoran*, before our Holy Scriptures; Their *Turks. Alcoran*, being given forth in the year of our Lord Christ, 630. from the movings of Satan in their Prophet Mahomet, who was made Captain to the Saracens, and that for the Jews unbelief of the Messiah being come in the Flesh: They Conquored Syria, Jerusalem, Persia, Affrica, and Asia, in 30 years space.

Their Prophet Mahomet, 'tis said, had a Monk also to help him in the Composing their *Alcoran*.

They mixing some good words amongst the Errors, the sooner to be credited by Ignorant People; The Heads in brief, are as Follows.

I. Every one is to believe, that God is a great God, and Mahomet is his Prophet: Abraham the Friend of God, Moses the Messenger of God: Christ the Breath of God, of whom the Virgin Mary grew with Child, by smelling to a Rose, and was Delivered at her Breasts.

II. That every Man Marry (as many Wives as he can maintain) to encrease the Sect of Mahomet.

III. Every Man must give of his Wealth to the Poor.

IV. Every Man should make his Prayers five times a Day.

V. That every Man keep a Lent, one Month in the Year.

Lastly, Do unto others as thou would be done unto thy self; and after this Life, thou shalt have all the Carnal Pleasures in Paradise which thy Heart can desire.

Thus the Turks, or Mahometans think to carry their

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their *Sensual Pleasures* beyond the Grave; so doth the *false Christians Err*, in thinking that after this Life of *Sensual Sinful Pleasures* is ended, they shall enjoy a *Blessed Spiritual Paradise*.

In *Brief*, the common People, belonging to the Great Turk or *Emperour*, must needs remain in Ignorance, (the Root of Err) while he admits none to expound the *Alcoran* (or any part thereof) save his *Mustie*, *Pope*, or *Chief Priest*, together with his not permitting *Learning*, *Printing* and *Discourses* about Religion.

XXV. As to the *Papists*, I mean those of them that prefer the *Books* written by some of their *Monks* (now Deceased whom they call *Saints*) equal to, or before the *Holy Scriptures*, of the *Prophets*, *Christ* and his *Apostles*, which they hide from the *Vulgar*, leaving out, 'tis said, out of their *Catechisms* the *Second Commandment*, *Exo. 20.* because it forbids bowing to *Images*.

One of their *Saints* they call *St. Teresa*; Whenever the Lord (saith she) commanded me anything, if my Confessor told me another, I turned to the Lord, and told him, that I must obey my Confessor, afterward his Majesty returned to him, to the end he might enjoin it me.

The Lord oftentimes manifested to the Venerable Mother of *St. Joseph* [a Nun *] That she should rather obey her *Spiritual Father*, than himself. [History of her

Life, Sect. 24]

To the Venerable Sister, *Catherine Paulucci*, the Lord also said one day to her — You ought to go to your *Spiritual Father*, with pure and sincere Truth, as if you came to Me, and not to enquire whether he be, or be not observant; but you ought to think, that he is Governed by the *Holy Ghost*, and that he is in My stead -- adding -- when Souls shall observe this, I will

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not permit, that any be deceived by him. [Her Life, 2 Ch. 16.]

O! Divine Words (saith Molinos) worthy to be imprinted in the Hearts of all those Souls who desire to advance to Perfection; see p. 67, 87. in *Molinos's Book*, called *Spiritual Guide*, Printed in English. Anno, 1688.

It's to be Admir'd that Molinos, and his Book, should convince so many Unmarried Priests, or Confessors (so called) of the Church of Rome, and they to perswade so many Nuns to affect a State of inward Quietness, with Heart-Prayer (and therefore were called *Quietests*) which is the true worship of God, that is, in Spirit, and in Truth, John. 4, 23. And so come to be made able, as David, to Pray, saying -- *As the Heart panteth after the Water Brooks, so panteth my Soul after thee O God*, Psa. 42. 1. and 40. 31. and 30. 7. and 66. 2. Gen. 24, 45. 1 Sam. 1. 13. Sol. Song. 2. 3. Lam. 2. 18. and 3. 28. Jer. 10. 25. Hof. 12. 6. Mat. 18. 2. Phil. 3. 3. and others.

Note, That the Nuns (above-mentioned) were certain Virgins, who by the Subtilty of the Priests were perswaded to give their Estates

to the Church, and Live together in a House * Vowing never to Marry; contrary to the Apostles Doctrine, 1 Tim. 4, 3. and 14. and there to spend their Days in Pattering over many short Prayers, numbring them by their Beads in a string; Thus by their Idleness not working with their Hands in the Creation (as they ought to do)

the Devil has the fitter opportunity to fill their Hearts with vain Imaginations, the readier to believe the Lies of their Priests, or Confessors.]

Happy had Molinos (and his many followers been)

* Ccall'd a Nunery, there are many such in the Popish Countries for Maids; and for Men, the houses are call'd *Abbeys* and *Monasteries* for Monks, so were here in England, until K. H. VIII. dispers'd them.

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Quietist. been). If they had in *Truth* stay'd their minds in *Quietness*, 1 *Theff.* 4. 11. waiting in *Grace* (the feet of Jesus) their minds kept out of *vain Thoughts* (by the help of Gods *Grace*) as the *Righteous* in all Ages did; *Meditating* of Gods unspeakable Love to Mankind, in given his Son to Die, to make them Capable, how that by his *Grace* they may become Happy, by being redeemed from iniquity, and by Faith witness their Souls washed from all Sin, in his Blood, 1 *Jo.* 1. 7. I say, if here they had fixt, the *Gates of Hell* could not have prevail'd over them as it now doth.

But *Molinos*, and his great Admirers, was got but a very little way out of *Idolatry*; For he Vindicated the *Mad Enthusiasts* of the said *Papish Saints*; that is, such as was for making People believe, they could talk with God when they would, even as one Man talks with another.

Also his *Gross Belief*, that the said *Nuns* ought to obey the *Priest* or *Confessor* rather than God.

Likewise, his owning that the *Bread and Wine* (they use as a *Sacrament*) are changed into the *Natural Flesh and Blood* of Jesus of Nazareth, as soon as the *Priest* had spoken some words over it.

Which *Gross Error*, 'tis said, Bars the Door, both from the *Jews*, and the *Turks*, from turning *Christians*: The *Turks* thinking the *Papists* worse than *Canibals*, that is, a People that formerly eat Men for eating their God.

Lastly, So that it is impossible, that the *Priests*, *Confessors*, and the *Preachers*, of the divers sorts of the Religious Societies, should Unite, in the true Love of God, and to each other, before they obey the *Divine Grace* and Christs Precepts in the *Holy Scriptures*; And as any of them come to do, such will take no *Earthly Gain* for directing People to the same sure Guide, and Teacher; Except for their Extraordinary Necessities, 2 *Theff.* 3. 8. But will freely call to the People, saying -- Come

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ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob [Grace] and he will teach us of his ways, and we will walk in his paths -- Isa. 2. 3.

XXVI. Therefore Sober Young-Men, and Young-Women, Phil. 4. 3. Let Grace and the Holy Scriptures be thy Rule of Faith, and Life, Gods Grace being a Teacher, that no Man can deprive thee off, *Preachers or Teachers* Isa. 30, 20. yet thou mayst thro disobedience wholly deprive thy soul of the Teachings thereof; And be assured, it is a sufficient defence against all the Snares of Satan, gives Faith in Christ Jesus, proved by St. Paul, and the Righteous in all Ages, 2 Cor. 12, 9. Eph. 2 5. 8. 1 Jo. 3. 9.

Gods Grace being a surer Guide and Leader than any Man Preacher or Teacher in this Age.

For an Old Preacher of Note, a Presbyterian, saith to his Hearers thus -- I am afraid the Sermons you hear -- Son, in p. 166. herein.

Again, saith he -- I hardly ever heard of a Man that was Converted by Generals; it is the Particular Application that Works upon the Heart. Nathan, as long as he told David of his Sin in a Parabolical way, David was not wrought upon, he was fain at last to tell him; Thou art the Man, 2 Sam. 12. 7. Then David confesseth his Sin. You shall seldom hear of a General Sermon do good.

Observe, Christian Reader, How the old Preacher camplains of his Lean, Hungur-starv'd Hearers, who are so full-fed with Sermons, yet remain Lean in Knowledge, and Lean in GRACE: yea, tho' some of them sometimes hear four or five Sermons on a Sabbath day.

Answer, Its no wonder at all (to any true Christian) for Lean and Ignorant they certainly remain, as to the chief concerns of their Souls, until they believe in Christ Jesus, by faithfully

A Loving Epistle to the

obeying his inward and Spiritual Grace (mentioned in the Catechism of the Church of England, as the substance of Religion, Tit. 2. 11. tho' they should hear four or five Sermons (of Mens making) every day as long as they live in this World. — But,

*if Preachers obey'd Grace, with Heart and Mind,
Their Poor Hearers would not long be Blind.*

The Instruction of Words is not so Powerful as the Exhortation of Works for if they Teach well, and neglect to do well, they shall hardly profit their Hearers, Eccl. Hist. Epit. P. 137.

Let us declare and profess what we will, Men will judge of us after all by our Works, saith a Clergy man, and so will God too, and so will [he] whom he has appointed to be Judge of the Quick and Dead; Christ Jesus, who in the last day will return this Killing Answer to all formal Hypocritical Professors, that shall then begin boldly to take acquaintance with him, upon the Account of some outward Priviledges; I tell you, I know not whence ye are, Depart from me all ye workers of Iniquity, Mat. 7. 23. p. 169 herein.

So that it is a Dishonour to God, a Scandal to Religion, and a cause why many become Atheists; that men are permitted to Preach and Teach the People, who are unsound in Morals, yea, guilty of some of the Evil above-mentioned.

Therefore if none were permitted to bear the Keys of the Sanctuary, but such as were Holy and without blemish; then surely, they must be Holy in all manner of Conversation, that can profitably dispence Gods Jewels [Holy Scriptures] to the People.

But to return to the said Old Preacher, who (after his many years Practice in Preaching) was in the right at last, that is, Generall, or Publick

Young Man, my Reader.

Sermons, or Speeches, rarely converted any Man; but particular Application may as in the Example of Nathan to David, as above.

So that it may be supposed that when [he] gave that excellent *Advice*, He might Remember the Valient *Bishop Latimer*, who knowing that *K. H. VIII.* was an *Adulterer*, &c. Sent him a Writting (so did *Elijah* to *K. Jehoram*, 2 *Chro.* 21. 12.) that is, a *New Testament*, with this Inscription on the Covers; *Fornicatores, & Adulteros, Judicabit Dominus: Whoremongers and Adulterers God will Judge*, Heb. 13. 4. So plain was he in reproving the King.

And shall the *Preachers or Teachers Now* see Gods Laws broken, His Holy Name *Blasphem'd*, and they affraid to be on Gods side, to *act* for him, and continue so Slavish as not seek (to the utmost of their Abilities) to have Vice punished (without respect of Persons) on their Guilty Hearers.

God says to the careless *Watch man*, Eze. 33. 8. that if any Soul Perish by his negligence, That Soul shall be required at his Hands [Author of the whole Duty of Man] Lev. 19. 17. 1 Tim. 3. 4.

The Sins of Ministers who serve at Gods Altar, and watch over the Souls of Men, whose Blood will be required at their Hands, if any of them Perish through their Fault and Neglect; See Dr. Tillotson's Work, p. 461.

Therefore it is the Duty of every publick Preacher, Teacher, and Elder, in every Church, who ought to be good Examples, Phil. 3. 17. and that are to give an account, at the last day, of their Flocks. 2 *Thss.* 3. 9. 1 *Pet.* 5. 3. Ought in Duty to God, and in pitty to Erring Souls, make diligent Inquiry into the Lives and Conversations of their Hearers: and such of them as they know

A Loving Epistle to the

Guilty of *Whoredom, Drunkenness, Swearing, Gaming, Pride and Family Discords*, or other Sins against the Laws of God, and the wholesome Laws of Man, *1 Tim. 5. 15.* I say the Preachers or Elders should go to their Houses, and Admonish them again and again; and if after all private means, *he, she,* or *they* refuse to turn their minds from the evil of their ways, which they may easily do if they apply their minds to the *Divine Grace*, in themselves, which shines into their Souls, *John 1. 5.* from Christ Jesus, the good Samaritan, who soon would heal their *Sinful Souls* if they would turn to it, *Tit. 2. 11. Luke 9. 23. and 10. 33. 2 Chro. 7. 14.* See *part the VI. before, and p. 174. herein.*

But if the Guilty Person or Persons continue in their *Sins or Evil Courses*, without any true sign of sincere Repentance, then the Preacher or Elder, if he is Gods servant, will use means to get such obstinate sinners before the *Christian Magistrate*, who are a *Terror to Evil-doers*, *Rom. 13. 3. 4.* that they may be punished according to the *Heinousness of the Offence*, which if timely done, may be a means to prevent *his or theirs* going into the same *Evil again*, or other Gross sins for the the time to come, especially in *Young Men*; But it is great Ignorance in Elderly Men, not to know the Laws of God and Man, against *Sin*, *Deu. 1. 16, 17. Pro. 16. 31. 1 Tim. 3. 3, 4.*

And yet, How many are there whose place and duty it is to correct Vices and Immoralities of others, who are far from being Examples of Virtue themselves, and therefore it is no wonder that there is so lame and unequal a distribution of Justice in the Nation; and that the Magistrates are so cold and slack in discountenancing of Vice, and Impiety, and putting the good and wholesome Laws made against them in Execution. See p. 460 in the said Dr. Tillotsons Works.

Young Man, my Reader.

If being a Magistrate thou conniv'st at Vice, thou nourishest it; if thou sparest it, thou committest it, what is not by thee Punish'd in others, is made Punishable in thee; He that favours present Evil entails them upon his Posterity: He that excuses the Guilty Condemns the Innocent [Fra. Quarles] Vice is nourished, and gets life by covering it, saith a Heathen Writer,

Oh! What great need there is, that the Magistrates (every where) should arise in the Love of God, in the Power of his Divine Grace, and stand up for Gods Kingdom of Righteousness, that Satan that Grand Enemy of Mankind, might no longer Rule as Lord and King in the Souls of People.

That this Sinful Nation, might no longer provoke God to bring his Judgments upon it, Isa. 30. 1. And turn a Fruitful Land into a Barren Wilderness, for the Wickedness of them that dwell therein, Psa. 107. that he bring not such a Coldness upon the Earth, that the Corn, cannot Ripen in the Ear, as of late has been in some Countries.

But the Merciful God, for the sake of his Dear Son, our Lord Jesus Christ of Nazareth, and those that truly and sincerely believe. and obey his Grace; doth yet spare this sinful Nation, whose sins are as Sodom and Gomorrha, which God destroyed with Fire and Brimstone from Heaven, because of their Sins of Whoredome, Drunkenness and Pride, &c. making them an Example to those that after should live Ungodly, and delivered just Lot, vexed with the filthy Conversation of the wicked, 2 Pet. 2. 6, 7. p. 245. herein.

To Conclude, O! Sober Young Man, my soul takes care of thine Immortal Soul, by intreating thee, as above, to choose the Divine Grace, the Gospel of our Lord Jesus Christ, Eph. 3. 2. hath enlightened thy Soul with, for thy chief Guide and

A Loving Epistle to the

and Teacher ; it will Teach thee nothing contrary to Christs Divine Precepts in the Holy Scriptures, but to live consonant thereto.

Oh ! therefore do thou own it to be the Voice of the Son of God, *John* 5. 25. which shines in thee, to help thee to resist all the Temptations of *Satan* to Evil, *Neb.* 9. 25. it causeth trouble in thy Heart after thou hast told a Lye, or done any wrong to any, tho' it be but for a Farthing ; If thou faithfully obeys the gift of Grace with all thy Heart and Soul, *Deu.* 4. 29. *Acts* 26. 18. God will accept thee, for Christs sake, *Gen.* 4. 7. and receive more Grace, more of the Power of Godliness, to resist *Satan*, from Christ Jesus the Fountain, whence all Mercies and good Gifts come *Mat.* 6. 11. *Zech.* 13. 1. So mayst thou Live in happy Content and Peace with Melodious Praises in thy Heart to the Lord whilst thou remainest here, *Psal.* 25. 12, 13. & 26. 3. & 121. 8. & 119. 165. *Phil.* 4. 4. *Heb.* 13. 5. And hereafter shall sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdom of God, *Luke* 13. 29. *Psal.* 145. 13. *Mat.* 8, 11. and 13, 41. and 25, 3, 4. p. 17, 4. herein.

*To Jesus Christ, be Praise and Glory given,
Whose inward Teachings leads us unto Heaven.*

The above *Christian Advice*, in the fear of the Lord, I give thee, O Sober Young-man, knowing the Content and Happiness of a Righteous Life and Conversation, and being stired up thereunto by the Love of God, who gave me this unexpected opportunity. to him be the praise.

And be assured, that the Soul, wherein the Divine Grace, is the Guide, that soul very much desires, and prays to God for the General good of all People, Gods Creation, *John.* 14, 15. *1 Jo.* 3. 13 and 4. 7.

Young Man, my Reader.

St. Paul, in his Epistles, committed all to whom he wrote, *To the Grace of God*, as that which was sufficient if obey'd to keep them from Sin, and to give them a Sincere Faith, in our Lord Jesus Christ, *Eph. 6. 24. Grace be with all them that love our Lord Jesus Christ, in sincerity.*

Postscript.

AND, Sober young Man, if thro' Grace (God's Love) thou com'st to witness any Profit to thy Soul, whilst thou art reading in this Book, give God the Praise, and communicate thy Zeal against all sinful ways to other young Men; and if thou winst one Soul to the Obedience of God's Grace, thou art Happy, *Dan. 12. 3. Luke 15. 7. Jam. 5. 19, 20.*

Meditate frequently in God's Book, the Holy Scriptures, (which Timothy knew from a Child, *2 Tim. 3. 15. 2 Pet. 1. 20, 21.*) using a Concordance thereof with it; and if in the Fear of the Lord thou studiest to be quiet, *1 Thes. 4. 11.* thy Profiting will appear, *1 Tim. 4. 15.* so may'st thou in Truth come to say, as *Elijah* did, viz. *I thy Servant fear the Lord from my Youth,* *1 Kings 18. 12.*

Thus, by the Help of the Divine Grace, thou wilt become of a meek, humble, patient frame of spirit, whatever outward Crosses thou meetest with in this World; and be made able to say, as St. Paul, *I have learned,*
faith.

Postscript.

saith he, in whatsoever state I am, therewith to be content, Phil. 4. 11. Resigning thy Will to God's Will, praying to God in thy Heart, to this Effect, 1 Sam. 1. 13. viz.

O! Merciful God! thy *Wisdom* is infinit to chuse, and thy Love forward to dispense *Good* things to us; O let me always fully, and intirely resign my self to thy disposals, have no desire of my own, but a perfect satisfaction in thy choice for me, that in whatsoever estate I am, I may therein be content. Lord, Grant I may never look with murmuring on my own Condition, nor with envy on other Mens; And to that end, I beseech thee purge my Heart of all *Covetous Affections*. O Let me never yield up any corner of my Soul to *Mummon*, but give me such contempt of these *Fading Riches*, that whether they increase or decrease, I may never set my Heart upon them, but that all my care may be, to be Rich towards God, to lay up Treasure in Heaven, that when *Christ Jesus*, who is my Life shall appear, I may appear with him in Glory: Grant this, O God, for the *Merits* of *Christ Jesus*, Amen.

Lord teach us to pray, as *John* also taught his Disciples--- And He said unto them, when ye pray say, Our Father which art in Heaven, &c. Luk. 11. 1, 2.

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therein, and the ready finding what Shire each
are in, and their distance in Miles from *London*.
Very useful for Supercriptions of Letters.
Note, That the Names of the Shires in *Wales*
being omitted, are *Anglesey*, *Brecknockshire*, *Cardi-
gan*, *Carnarvan*, *Caermarthen*, *Denby*, *Flintshire*,
Clamorgan, *Merioneth*, *Monmouth*, *Montgomery*,
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Note, That *London* Tradesmen, to flatter their poor Country Chapmen, do frequently, on the inside their Letters, give the Title of *Sir*, [which same interpret *Lord*] and *Mr.* or *Master* on the out-side. I ought not to call any Man *Master*, who is not really my *Master*, according to Christ's Doctrine, *Matt.* 23. 10.

But at this Day, Men are so puff'd up with Pride, in flattering one another with Titles, that their Names of Baptism (so called) is almost lost; that they may be flatter'd. *Job* durst not give flattering Titles, *Chap.* 32. 22. and Christ reckoned such as sought Honour one of another to be out of the Faith, *John* 5. 44. *Jam.* 2. 1, 2, 3. Some conclude their Letter, *Your Servant to command*; when it may be he may hate the Person, and has no real Service for him.

Some again writes on the Supercription of a Letter, *To my Lord*, &c. which agrees with the Faith of the unbelieving Gentiles, where were Lords many, *Matt.* 20. 25, 26. *Mark* 10. 42, 43. *Luke* 22. 25, 26. But to the true Christian there is but one Lord, even the Lord Jesus Christ, *1 Cor.* 8. 6. whom alone to worship, *Rev.* 19. 10.

But a Letter may miscarry, if you write not *Lord* on the outside; then I may write, *To the Lord*, &c.

Christ Jesus his Servants never regarded or sought any such Titles, tho' some might give them Titles without their Consents.

Yet its needful to add somewhat to those in outward Authority over us, *viz.* *To the King*, &c. *To the Queen*, &c. *To the Bishop of*, &c. *To the Judge*, &c. or *To R. S. Justice of Peace*, &c.

Lastly,

The Contents.

Lastly, As to some of the Dissenters, who suffer their Children not to call them *Father*, or *Mother*, but *Sir*, or *Forsooth*; so great is the Pride in Peoples Hearts!

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*Man is not born unto himself alone,
But to After-Ages when he is gone.*

who
or
ide

THE
Young Mans Companion:
OR,
ARITHMETICK and Other ARTS
Made Easie.

The Fifth Edition, by W. M.

There is nothing more prevalent to incline Men to Sanctification [that is, to become Holy by the Help of God's Grace] than to make known to them a God that loves Men to that degree, as to give them his Only Begotten Son; a God that abhors and detests Sin to that degree, that he rather chose to expose to Death his Only Son, in whom he is well pleased, than to leave Sin unpunished; a God that takes upon him Humane Nature, and under that Nature suffers a most cruel Death, to make an Atonement for the Sin of Men, and to satisfy Divine Vengeance just provoked against him: Lastly, A God that penetrates into the most secret Folds and Concealments of the Heart; who is to raise the Dead, and bring them to appear before his Throne, to give an Account of all their Actions. It behoves us therefore to Believe, if you will Live well; and to Live well, and Believe, if we intend to be saved. See p. 128. in an Antidote, done out of French, by A. Horneck, D. D. Rom. 5. 11. and 10. 9. Jam. 2. 14.

E Prov. 16. 31. The hoary Head is a Crown of Glory, if it be found in the way of Righteousness. (And in Truth say) I thy Servant fear the Lord from my youth, 1 Kings 18. 12.

Printed for S. Clark, in George-yard, in Lombard-street. 1699.

E R R A T A.

Being some Errors or Mistakes of the Press,
which Scholars call *Typographical Errors*.

<i>Pages.</i>	<i>Lines.</i>	<i>Error.</i>	<i>Corrected.</i>
65	5	Jelus	Jess's
70	27	who	tho'
73	16	they fin	that Sin
89	11	him choose	he choose
99	20	expepct	expect
101	6	won't	fuch
252	7	3. every	every 3.
266	18	stinting	spitting
271	5	secp	keep
277	4	not	little
281	30	2 or 3	2 or 300

Several mistakes, not in the *Errata*, have escaped the Press, which will be obvious enough to the studious *Young Man*, which he may do well to correct with Pen and Ink, and those in the *Errata* also.



Spelling,

O ! Child that comes to Learn,
And desires to be Taught,
Serve thou the True and Living God,
In Deed, in Word and Thought ;
And do not love, to spend thy time,
Dispising, virtues ways,
In fading Joys, in foolish Toys,
In idle Sports, and Plays.

The five Vowels, are.

a e i o u.

The Consonants, are,

b c d f g h j k l m n p q r s t v w x y z.

Note, That this v. and j. Consonants, often begins words.

Double Consonants, are,

ct ff fl sh st.

Note, That a young Reader, that hath got a strange singing Tone, or way of Reading, should for a time, be made to breath, after the pronouncing of every word.

Walk in the ways of good Men, and keep the Path of the Righteous. Prov. 2. 20.

Mens Names.

A Braham, Adrian, Alexander, Ambrose, Augustine, Anthony, Arthur, Albert, Anselm.

Barnaby, Bartholomew, Bennet, Benjamin, Bryan, Bernard, Barnabas.

Constant, Christopher, Charles, Cornelius, Clement, Cuthbert, Constantine.

Daniel, David, Duke, Denis.

Edward, Edmund, Edwin, Ellice, Eleazar, Erasmus, Eustace, (Emanuel, *a Name proper to God, only.*) Ebenezer.

Francis, Frederick, Ferdinando, Felix.

George, Gregory, Gabriel, Gamaliel, Gervise. Giles, Geffrey, Gilbert, Godfrey, Guy, Gerard, Gideon.

Henry, Humphrey, Hugh, Harold, Harmon, Herbert.

John, James, Joseph, Joshua, Jacob, Jeremy, Job, Isaac, Jonathan, Jason, Jasper, Jonah, Josiah, Justinian.

Kenelm, Keister.

Leonard, Laurence, Lewis, Lionel, Lancelot, Lodowick.

Matthew, Michael, Marmaduke, Martin, Miles, Morice, Morgan, Matthias.

Nicholas, Nathaniel, Nathan, Nero.

Oliver, Owen, Origen, Orho.

Robert, Richard, Roger, Ralph, Randolph, Randall, Rowland, Reuben.

Samuel, Simeon, Simon, Solomon, Sampson, Saul, Stephen, Swithen.

Thomas, Timothy, Titus, Tobiah, Toby.

Valentine, Vincent,

William, Walter, Walwin, Wilfred.

Zachary, Zopyrus, Zaleuceus.

Note, That it is Written, That our Sins
Name

True Spelling.

3

Names are derived, mostly from the Persons a-
bode, or some neer place of *Note*, as a *Wood, Hill,*
Field, Green, Brook, and the like, as *Robert* dwelt
near a *Green*, was called *Robert Green*, or *Robert of*
Green.

The *Sir Names* (saith one) that hath either *K.*
or *W.* are of the Ancient *English Race*, for that
neither *K.* or *W.* are used in the *Latin*, nor in
any of the three *Languages*, thereon depending.

Women's Names.

ANN, Abigail, Agnes, Alice, Arabella, Aga-
tha, Amey, Avice.

Barbara, Bettrice, Bridget, Bener, Blanch, Bona.

Catharine, Clara, Cassandra, Cicely, Charity,

Christiana, Constance, Cornelia.

Dorothy, Deborah, Dinah, Dorcas.

Elizabeth, Eleanor, Eve, Esther, Emme.

Frances, Fabia, Flavia, Florence.

Goditha, Gertude, Grizel, (*Grace the Name*
too good to be given to Man or Woman.)

Hannah, Helenah. Isabel, Julia, Joan, Jane.

Leah, Lettice, Lydia, Luce, Lucrece.

Mary, Martha, Margery, Margaret, Maudlin,
Milicent, Marcella, Miriam.

Priscilla, Prudence, Penelope, Philip, Phillida,
Phæbe.

Rachel, Rebecca, Rosamond, Rose, Rosemary.

Sarah, Susanna, Sophia, Sabrina, Sophronia.

Tabitha, Temperance. Vrania.

Winifred. Zenobia. Zantippe.

Note, It is said, The Married Women in
France, Change not their *Surname*, but always
write themselves by their Fathers *Surname*.

A Child left to himself bringeth his Mother to
Shame, Prov.

He that refuseth Instruction despiseth his own Soul,
but

*but he that heareth Reproof, getteth Understanding,
Prov. 15. 32, and 22. 23, and 30, 17.*

Verses for Children to Read every Morning.

WHEN in the Morning thou dost rise,
Lift up to God thy Hands and Eyes,
And praise his Name, who did all night
Keep thee, in safety, to the Light
Of the Morning ; also pray,
That God would keep thee all the day,
From those great dangers which befall,
Ofrimes on Young, on Great and Smal ;
And pray to God more Grace to give,
In his true fear, all day to live ;
And not to Sin, and him Offend,
Who doth to thee all Blessings send ;
Then wash thy Hands, and thy Head comb,
Keep clean thy Cloaths, abroad and home.
When at the Table thy Parents sit,
What they command, see thou do it :
Whether to sit, or otherwise
To wait at Table, till they rise.
Let not thy Tongue at Table walk,
A Child's unwise to chat and talk ;
Wouldst thou be virtuous, whilst thou'rt young,
Then learn to bridle well thy Tongue,
Learn to Read, O Child with care,
For what with Learning can compare ?
'Twill comfort yield, and chearful make,
When Parents die, and Friends forsake ;
It is more rare than Chains of Gold,
The worth of it cannot be told.
All words learn thou rightly to Spell,
And strive to read true *English* well ;
And also learn, now in thy Youth,
To know and fear the God of Truth :

Learn

True Spelling.

5

Learn to resist the Poysonous evil,
That flows from Sin, the Flesh, and Devil:
Learn thou (Dear Child) a virtuous Mind,
Unto good ways, be thou inclin'd.
O cry for Faith, on God depend,
And thou wilt be happy in the end;
O learn by Prayer on God to call,
Obey his Grace, and thou hast all:
Then waste not time, like foolish Boys,
In Games and Sports and silly Toys.
Time, that is past, none can recal,
Time to come's uncertain all;
Thy present time, redeem, therefore,
For time e're long will be no mote,
To thee in this World,

The Names of Trades and Callings.

Apothecary, Attorney. Baker, Barber, Bayliff,
Brasier, Blacksmith, Bricklayer, Butcher,
Bookbinder. Chyrurgeon, Carpenter, Carrier,
Carver, Chandler, Cheelemonger, Clock-maker,
Cloothier, Collier, Coomb-maker, Confectioner,
Cook, Copper-Smith, Coach-Man, Currier,
Cutler, Cordwainer or Shoemaker. Draper,
Drugster. Felmonger, Fishmonger, Flax-dresser,
Founder, Fruiterer, Furrier, Farmer. Gardener,
Glazier, Glassmaker, Glover, Goldsmith, Grocer,
Girdler, Gun-Smith. Haberdasher of small Wares,
Hat-maker, Hosier, Horse-courser, Husbandman.
Jeweller, Imbroiderer, Inn-keeper, Ironmonger.
Leather-seller. Malster, Mason, Meal-man,
Mercer, Merchant-Taylor, Millener. Nailor.
Oylman. Painter-stainer, Pavier, Perfumer,
Pewterer, Pin-maker, Plaisterer, Plummer, Por-
ter, Poulterer, Printer, Periwigmaker. Rope-

maker. Sadler, Sawyer, Scrivener, Silk-Dyer, Silk-Weaver, Silversmith, Stationer, Stone-Cutter. Tallow-Chandler, Tanner, Trunkmaker, Turner. Vintner, Upholster. Wheel-wright, Wine-Cooper, Woodmonger.

What Lying, Cheating Cuz'ing and Deceit
Do Traders use, O! how they over rate
What they would sell; but if they be to buy,
They under value each Commodity.

Prov. 20. 14.

Of continual Prayer in the Heart.

Payer in the Heart, at all times it holds
An intercourse, with *Grace*, which beholds
The Fathers Glory, and to Christ does mount,
Is made by many, but of small account:
'Tis that which carries, our desires to God,
And comes down Laden, with a Blessed Load;
Therefore by *Grace*, you'll know its very meet,
To thank God always, as well as at Meat.
Some Pray in Form, and others Pray by Art,
And some think, it mends the badness of their
(heart.
They Sin i'th day, and Pray when it is night,
They Sin again, think Prayer mends it quite.
'Tis on their Prayers, they rest, and do depend,
Which like a broken Staff, will fail i'th end:
Who e're Prays, and not with saving *Grace*,
His Prayers are Sin, God hides his Face.
A Saint in Prayer, no rest, nor ease can find.
Unless Christ Blood thereby, he doth obtain;
Thro' *Grace* his Corrupt will, to mortifie,
For *Grace* as well as Pardon, he doth cry,

But contrarywise, it is with most men,
 They Cry for Pardon, but do also then,
 In their vile Hearts, regard iniquity,
 And for that cause, Christ doth their suit deny;
 Their Prayers are to him, Abomination,
 Whilst they do hide, and cover his Transgression.

A Prayer of a Church of England Man.

O Merciful God, who hath made of one Blood, and redeemed by one Ransom all Nations of Men: Let me never harden my Bowels against any that partake
 * of the same Nature and Redemption with me: — Give us * *Saith the Author of the whole Duty of Man.*
 Grace, which may Sustain and Nourish our Souls unto Eternal Life: — Enable us by thy Grace chearfully to suffer Thy will in all Afflictions. Establish Thy Throne, and rule for ever in our Souls, and by the power of thy Grace subdue all those rebellious Corruptions, that exalt themselves against thee; they are those enemies of Thine, which would not thou shouldest Reign over them: O let them be brought forth and slain before thee; and make us faithful Subjects of this Thy Kingdom of Grace, that we may be capable of thy Kingdom of Glory: — Grant this Merciful Lord, we beseech thee, for Jesus Christs sake, — *Amen.*

In Conscience theres, a secret Grace within,
 Which doth distinguish Truth, from every Sin;

This

But

This is of God, which Judges works of Evil,
 And thoughts of Men, mov'd of the tempting
 Devil;
 Who Builds thereon, needs fear no Storms that
 (beat,
 For Grace the Rock: Temptations doth defeat.

T H E LORDS PRAYER.

*To be Read with, or without the Verses,
 which may be Printed or fairly written
 upon one side of a Sheet of Paper to hang
 in the House, to encourage Youth to get it
 by Heart.*

THou to thy Mercies Seat our Souls dost gather,
 To do our Duty unto the, — Our Father,
 To whom all Praise, all Honour should be given,
 For thou art the great God, — Which art in Heaven.
 Thou by thy Wisdom rul'st the Worlds whole Frame,
 For ever therefore, — Hollowed be thy Name,
 Let never more Delay, divide us from
 Thy Glorious Grace, but let — Thy Kingdom come.
 Let thy Commands opposed be by none,
 But thy good Pleasure; and — Thy Will be done,
 And let our Promptness to obey be even,
 The very same, — In Earth, as it is in Heaven.
 Then for our Souls, O Lord, we also pray,
 Thou would'st be pleased to — Give us this Day.
 The Food of Life, wherewith our Souls are fed,
 Contented Rayment, and — Our daily Bread.

With every needful thing do thou relieve us,
 And of thy Mercy, pity ——— And forgive us,
 All our mis-deeds in him, whom thou didst please
 To take an Offering for ——— Our Trespases,
 And forasmuch, O Lord, as we believe
 That thou wilt pardon us, ——— As we forgive
 Let that Love teach us, wherewith thou acquaints us,
 To pardon all ——— Them that trespass against us,
 And though sometimes thou find'st we have forgot,
 This Love, or thee; yet help, ——— And lead us not
 Through Soul or Bodies want, to Desperation;
 Nor let Earths Gain, drive us --Into Temptation,
 Let not the Soul of any true believer
 Fall in the time of Tryal, ——— But deliver
 Yea, save them from the Malice of the Devil,
 And both in Life and Death; keep --Us from Evil,
 Thus pray we Lord, for that of thee, from whom
 Can this be had, ——— For thine is the Kingdom,
 The World is of thy Works, the wondrous story,
 To thee belongs, ——— The Power and the Glory,
 And of thy wondrous works, hath, ending never,
 But will remain, ——— For ever and for ever,
 This we poor Creatures must confess agen,
 Till we shall say, Eternally, ——— A M E N.

The Ten Commandments.

Sinai's, Two Tables, Faithful Moses brought,
 Down from the Mount, that Israel might be
 (taught;
 The Great Jehova, sending Precepts Ten,
 That shews thy Duty unto God and Man.

1. Have thou no other God but me,
2. Unto no Image, bow thy Knee.

3. Take

3. Take not the Name of God in vain,
4. Do not the Sabbath Day Profane.
5. Honour thy Father and Mother too,
6. And see that thou, no Murder do.
7. From vile Adultery keep thee clean,
8. And Steal not, tho, thy state be mean.
9. Bear no false Witness, shun the blot,
10. What is thy Neighbours, covet not.

Articles of Belief.

I Believe in God the Father Almighty Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell, ** Or the* The third day he rose again from *Grave.* the Dead, He ascended into Heaven, And sitteth at the Right Hand of God the Father Almighty, From thence he shall come to Judge both the Quick and the Dead, I believe in the Holy Ghost, The Holy Catholick Church. The Communion of Saints, The forgiveness of Sins, The Resurrection of the Body, And the Life Everlasting, *Amen.*

To hold good Opinions in Religion availeth nothing to thee whilst thou Lives an Unrighteous Life; And saith a Son of the Church of England, "When we have used all the Arguments, and the best Vindication of our selves, and of our Church, *it is Holiness of Life*, is the best and most prevalent Apology.

" But whilst the Death of Christ does so much
 " engage and encourage us to *forſake* our Sins.
 (ſaith the Author *) it gives not
 " the leaſt encouragement to our * *The Chriſti-*
 " continuance in them ; Let *an Monitor.*
 " us not think that Chriſt died
 " for our Sins, that we might have Liberty to
 " Live in them, and yet be ſaved at laſt ; No,
 " But he came to ſave us *from* our Sins, not in
 " them.
 " He makes us Bleſſed by turning us from our
 " Iniquities ; He Dyed to Redeem us from a vain
 " and evil Converſation, to Purifie our Hearts
 " and reform our Lives — *Mat. 1. 21. Aſt.*
3. 26. Tit. 2. 11. 14. 1 Pet. 1. 18.

*The Manner of the Israelites Stoning to Death
 Rebelious Sons, Deu. 21. 18.*

THE Offender was led to a Place (without
 the Town) two Cubits high, His hands
 being bound, From whence one of the Witneſ-
 ſes tumbled him, by a Strook upon the Loyns, if
 that kill him not, the Witneſſes liſt up a Stone,
 being the weight of two men (which chiefly the
 other Witneſſes caſteth upon him) if that kill
 him not, all Iſrael through Stones upon him,
The Hands of the Witneſſes ſhall be firſt upon him, to
put him to Death, and afterwards, the Hands of the
People, Deu. 17.

Therefore ſuch Parents, that have headſtrong
 Rebellious Sons, whom they cannot refrain from
 evil Courſes, ought in Duty to ſeek to the Ma-
 giſtrates as the Iſraelites did that they may be-
 come a terror to them, for God gave his Laws
 for the Punishment of Evil Doers, *Rom. 13.*

Parents

Parents provoke not your Children to wrath
Eph. 6. 1. to 4. Col. 3. 19, 20, 21.

A Child untutor'd (a meer lump of Sin)
 May often Curse, it's cause, of having been.
 Such as instruct, do doubly them beget,
 By timely Lessons Labo'ring to defeat.
 Their growth in Ill ; such mold their better part
 By wise prevention, of a Cankered Heart.
 O! Thens thetime, to give 'em Form and Mold
 For Trees admit no bending, that are old.

But,

How oft do Parents, Ill Example draw,
 Their tender Children, to infringe the Law ;
 And Commandments, of the Blessed God,
 Do they not Spoyl them, when they spare the rod

Again,

To strick Extremes, some parents do adhere,
 Check not at all, or else are too severe.
 On Back and Belly, they'll bestow much cost,
 But care not, if their precious Souls be lost.
 Are they not guilty, of Prodigious Folly,
 That teach them Courtship, and neglect whats
 O! *Young Man Remember, That,* (Holy.
 Sin is a Golden Cauesway, and a Road,
 Garnisht with joys, whose Paths are even and
 (Broad.

But leads at length to Death, and endless grief:
 To Torments, and to Pains, without relie f.
 But *Young-Man* know, there is a Day of Doom,
 The feast seems Sweet, until the reckoning come:
 For that which leads Men, from the Grace within,
 Spurs on the Race, to end the Life in Sin,
 And then of Sin, in which he Lives and Dyes,
 Shall have his Wages, for as he falls he Lyes.
*A Foolish Son, is a grief to his Father, and bitterness to
 Her that bare Him, Prov. 17. 25.*

T. Tryon, to Parents

Therefore (saith he) of what Spirit, Father Mother, Tutor, &c. would have their Children to be, let them take care to Sow the Seeds thereof betimes in the Childs Soul.

Would you have your Children, to Love and Fear God; you may easily do it, to what degree you please, provided he does not hear, nor see contrary Examples.

Would you have him Temperate, in Meats and Drinks, then accustom him to proper quantities, and agreeable quantities in his Diet.

Would you have him Hardy-strong, and Healthful, then use mean Foods, and give them in Order, and with constant Exercise proportionable to the strength of the Child. — Parents, again (saith he) must and are obliged to make Retaliation of their neglects, and Ill management of their Children.

All the great Wickedness, Violence and Pollutions, that are frequently committed in our Parts, owe their Original to Mistakes in this Point: And shall there not be a Reckoning, for certain there must be an account given: And tho' Men forget themselves, yet in Gods Providence, and his Law in Nature, there is no forgetfulness, tho' Justice and Punishment come slowly oftentimes, yet they surely come, And man shall then, when it is to late, bewail their neglect of that Duty, which now they might with greater ease and satisfaction perform.

What a Diphthong is.

A Diphthong is the sounding of any two or more Vowels together, without any Consonant between them; they be commonly used in words of one Syllable; there are nine Diphthong, as,

ai, or *ay*, as in Maid, May, Faith,

au, or *aw*, as Laud, Law, Eunuch.

ea, as Earth, Heard, Real.

ee, as Seed, Sweet.

ei, as Heir, Either, Heifer.

eu, or *ew*, as Feud, Grew.

oi, or *oy*, as Cor, Boy, Joy, Join.

oo, as Good, Book.

ou, or *ow*, as Loud, Low, Soul.

A Consonan is a Letter, that makes a Sound with a Vowel.

A Syllable is a perfect Sound, made sometimes of Vowels only, and sometimes of Vowels and Consonants, no Syllable hath above eight Letters in it, as *Strength*; neither hath any word above seven Syllables in the *English* Tongue, as *Reconciliation*.

Observe how many Vowels there are in a word, so many Syllables it hath in it, as in *Recon-ci-li-a-ti-on*, except the word end in *e*, or *es*, as in *have* and *James*; or if there be a Diphthong in it, as in *may* or *your*.

After *q*, always follows *u*, with another Vowel, as in *quick*, *Question*, &c.

Of Letters that ought to be Written in Words, and yet are not sounded.

ONE of the *a*'s is nor sounded, in *Isaac*, *Caanan*.

au Sounds like *o* in *Author*, *Authority*.

e Dipthong is sounded like *e*.

c or *k* is not sounded in *black*, *check*, *sick*, nor after *s* in *Conscience*, *Disciple*.

c Hath the sound of *k* before *a*, *e*, *oo*, *u*, *l* and *r*; as *Cooper*, *Com*.

c Before *e* and *i* hath the sound of *s*, as *Cæsar*, *Cyder*, *City*; and *c* is not sounded in *Indictment*.

ch Hath the sound of *k* in *Achan*, *Character*, *Lachis*, &c. and is sounded like *chee* in *Charity*, *Rachel*, &c.

d Is not sounded in *Wednesday*.

e Is not sounded in *George*, &c. yet is sounded in several short words, and at the end of *Jesse*, *Jubilee*.

e Is not sounded at the end of *hope*, *Love*, &c. and is omitted in *hoping*, *loving*, &c.

ea Sounds *e* drawn long, as *appease*, *break*, &c.

ei Sounds like *e* long in *forfeit*, *either*. &c.

ey Is written at the end of *Abbey*, *Barley*, &c.

g Is not sounded in *Sign*, *Reign*, *Assign*, &c.

h Is not sounded in *Christ*, *Thomas*, nor at the end of long words in the Bible.

gh Is sounded like *f* in *Cough*, *enough*, *laugh*.

i Is not sounded in *Fruit*, *adieu*, *Juice*.

ie Sounds *ee* in *believe*, *relieve*.

k Is used before *e*, *i* and *u*, as *key*, *keep*.

l Is not sounded in *Balm*, *Holborn*,

ll Is used in *well*, *full*, but one *l* in *welcome*, *fulness*, &c.

n Is not sounded in *solemn*, *Hymn*, *condemn*.

o Is not sounded in *People*, *Roman*; *righteous*.

oa Is sounded like *u* in *good*, *Hood*, &c.

oa Sounds

oa Sounds *o* long in *hoarse*, *boat*, &c.

ou Sounds like *o* in *vapour*, *honour*, &c.

p Is not founded in *tempt*, *Psalms*, &c.

ph Is founded like *f* in *Philip*, and others, when not divided, as *Shep-herd*.

q Has always *u* written after it, as *Question*.

ti Is founded like *fi* after a Vowel, as *Patience*, *Persecution*, *Nation*, except *s* goes before *ti*, as *Question*, *Bestial*, &c.

s Is not founded in *Island*; Is founded like *z* in *lose*, *abuse*, *use*; write not this long *s* at the end of any word, as *suiness*.

v Consonant is to be written when a Vowel follows.

ugh May be omitted in *though*, *although*, *through*,

w Written after *o*, is not founded, as *grow*, *slow*.

y Is not founded in *Monkey*, *Chimney*, &c. yet is to be used in all words that end in *i*, as *deny*, *marry-ing*, *thy*, &c.

l, *mm*, *tt*, and *cc* In the middle of words, divide them in spelling, as *ac-cord*, *wil-ling*, *at-tend*, &c.

es Is founded at the end of *Aloes*, *Jubiles*, *Epitomes*, and in all proper Names, as *Moses*, *Phares*, *Macchabees*, except *James*. Note, That Syllables are so to be divided in Spelling, as they are in speaking. And also if you cannot write a whole word at the end of a line, break it off at the end of a Syllable, as for Example, *ful-ness*, not *fuln-ess*.

How some words are Written, and how they are to be Read.

*Thus Written.**Thus Read.*

Achan	Akan
Architect	Arkiteck
Archangel	Arkangel
Apothecary	Potecary
Apurtenances	Purtenances
Apprentice	Prentice
Baruch	Baruck
Character	Karafter
Chirurgion	Surgeon
Chederlaomer	Kederlaomer
Espuire	Squire
Eunuch	Efnuck
Medicine	Medcine
Premunire	Premineer
Phantasie	Fancy
Scene	Sene
Sceptre	Septer
Schedule	Sedule
Skeleton	Skeleton
Scheme	Skeme
Viscount	Vicount
Victuals	Vittels

Note, That Strangers may very well Quarrel with our *English Tongue*, because of our putting more Letters in some words, than are needful, and are not founded.

For when a Stranger, meets with the words *Treasure, measure, reader, people, &c.* He pronounceth, *tre-asure, me-asure, re-ader, &c.*

When he meets with *Witness, Sickness, pittie, &c.* He pronounceth *witn-ess-e, Sickn-ess-e, pitti-e, &c.*

Whereas, if we would write them, as we pronounce them, as *treasure, mesure, rider, peeple, mitnes, Sicknes, pittty, &c.* Strangers would not find such difficulty, and distast in Learning the *English Tongue*, beside it would be much better, for the generality, of our English people, as, Children who by rote, or use, Learn to read English well, but being put to write, a Bill or a Letter to a Friend cannot Spell but few words well, because of the Superfluous Letters in words,

As for the *Tongue in the Mouth*, might be written *Toung*: for *Labour, Labor*; for *would, wold*; for *Great, gret*; for *favour, favor*; *com, come*, and for *been, bin, &c.* But it may be truly said, *The English-man, speaks not, as he writes.*

Note also, that whereas there are Free-scholls in Corporations (some of 20*l.* a Year, more or less) where Poor Freemen have the Previlage to send their Sons to learn 2 or 3 Years before they go to be Apprentices, and there they learn to read Lattin, which proves of little or no service to the Boys, as to their writting true English, except they stay'd their Years to learn all the Lattin Rules.

So that it would be much better for such Boys to be instructed in the Rules of the English-tongue, that they may write the better English, when they come to Trade, &c.

But this thing will not be amended, unless our Superiors make a Law to enjoin the Schooli-master to do so.

✱ Note, Reader, the only way to Spell true English well, is to well observe, how they are spelt, as thou reads Printed words.

Of Words alike in Sound, but unlike, both in Signification, and manner of Writing.

Collected from the Labours of E. H. H. C. &c. with some Alteration and Addition.

Similitudes are the common Field wherein Error is sown, and does most thrive; so *Hypocrites* in a garb of Religion, first cheat the World, and at last themselves: And thus words of *resembling Sound*, though *different sense*, are most apt to betray us into mistakes, in writing them; the Reader will easily pardon the (otherwise) *frivolousness* of the sense of many of the following Sentences; however, take them as follows.

A

A *Bel* was not able to resist his Brother *Cain*.
Since I learned my *Accidence*, there have been strange *Accidents*.

Give your *Advice*, and *Advise* me for the best.
Who were his *Assistants*? I crave your *Assistance*.
Assent not thereto at the *Ascent* of the Hill.

Take a *Loan* for your Money when you are *alone*.
I *Account* it fit that you *Accompt* well.

He may *Alter* his Table, but not into an *Altar* for Sacrifice.

What the Cocker gets by his *Awl*, goes for *Als*; and if his Wife complains, he saith what *ail* you;

A Boy that hath a loud Voice, must not be *allow'd* to speak *aloud* in the School.

Some would give an *Angel* to *Angle* well.

As I was tying my *Ass* to an *Ash* Tree, there came one to me to *ask* for an *Axe*, and told me what mighty *Acts* he had done in the *West*, but I found by his *Errand* that he was an *errant* Lyar.

Am't I a Fool to cry, because my *Aunt* was stung with an *Ant*, or *Pisnir*?

B.

To drink in a *Boul*, to trundle a *Bowl*.
 A *Baron* of the Realm, a *Barren* Field.
 A *Wheel-Barrow*, to lend and borrow.
 The *Burrough* of *Southwark*, a *Conie-Burrow*.
 The Child did *begin* to put off his *Biggin*.
 The *Bile* was fore, the *Pot* did *boil*.
 They *both* went into a *Booth* to *bath* in *Water*.
 The *Dog* did *bark*, that lay in the *Barque*.
 The *Bird* which was *bill'd* like a *Hawk*, did
build her *Nest*.

A *bald* Head; his *Dog* *bawld*.

By what means did you *buy* it?

The *Sweat* of his *Brows*, the *Bullock* did *Browse*.

The *Wind* *blew* away the *blue* Cloth.

How did they *babble* that built the *Tower* of
Babel, yet it proved but a meer *Bawble*.

He is both a *Batcheler*, and wants a *Wife*, and
Batchelour of *Arts*, and wants a fat *Benefice*.

The *Watch-men* that kept the *Beacon* on the
Hill did *beckon* to me, and *begg'd* a piece of *Bacon*.

An old *Man*, with a *bald* Pate; being hit with
Foot-ball, *bawl'd* out like one of the *Priests* of *Baal*.

He brought a *Barberrie* Tree out of the *Land* of
Barbary, for his *Sister* *Barbara*.

In *Winter* I had rather have my *Coat* lin'd with
Baiz, then my *Window* deckt with *Ivy* and *Bay*.

I shall *beat* you if you *bait* me thus, for I tell
 you for all you curse and *ban*, that if you pub-
 lish the *banes* of *Matrimony* with that *Wench*, it
 will be your *bane*; therefore put on your *Band*
 and seal a *Bond*.

Eoy, you must go by and *by*, and *buy* me a quart
 of *Sack*, to *buoy* up my *Spirits*.

When *Women* will wear the *Breeches*, it cau-
 ses sad *Breaches*, or strife with their *Husbands*.

A *Man* well *bred* sometimes comes to want *Bread*
 and a *Brood* of *Goose* may pass in a way that is not
 very *broad*.

His Cloaths are *bare*, because he drinks more *Bear* than he can *bear*, which makes him like a *Bear*, and will quickly bring him to the Grave on a *Bier*; therefore he should leave his *Beastly* tricks lest common *Bruit* account him a *Brute*.

'Tis dangerous to call a *Barrister* at Law common *Barrettor*, but a Knight of the Post to fill his *Belly*, will *belie* his own *Father*.

He will give you a fat *Buck* for that new *Book*, and a live *Bever* for your *Biever* Hat.

Two Maids, the one *Black*, the other *Bleak*, (or *Pale*) did *Bleach* (or whiten) their Linnen.

You may easily bend this *Bowe*, or *bow* that, *bough* of the Tree.

Because he *Brews* good Ale, and can make fat *Brewis*, it does not follow that he can heal a *Bruise*.

Bolt the Door, and then *Boult* the Meal, and see what Corn has *been* in the *Bin*; but let not an hole be *bor'd* through this *board*, all the while you *board* with me, yet if the *Boor* come, you may *bore* him through the *Snout*.

C.

Write your *Copies*, and go into the *Capsse*, or *Wood*.

If he leave not *Coughing*, he will soon be in a *Coffin*.

When he *Cought*, I *caught* him by his Coat.

His *Chaps* were full of *Chaps*.

Spare not *Cost* to Travel into every *Coast*.

What were the *Causes*, that the *Causeys* were no better?

He *quoteth* a place of Scripture, *Coateth* his Child.

He *cool'd* his Milk, because he *could* not eat it hot.

The Butcher did *call* for the *Caul* of the Liver.

A *cruel* Master, a Cap wrought with *Crewel*.

A wicked *Cue* came in when the Cock *crew*.

At

At Callice in France, he bought this Golden Chalice or Cup, and carried it to Cadice in Spain.

As far as I can ken, or perceive, Cain did not kill his Brother with a Cane.

Where Cannons roar, Canons or Rules bear little sway.

I met our Carrier on a full Carreer.

Though it be a large Cauldron, it will hold not a Chaudron, (or 36 Buishels) of Coals.

The Judge pittied my Case, for the Justice of my Cause.

A Man's Cattell are not all his goods and Chattells.

If you do not cease from such ill Language, I will seize all your Goods in Execution.

The Roman Censor, or Reformer of manners would have passed Censure, or Judgment on any that should have let fall the Censer, wherein the Incense was.

Whilst I stood here Sentinel you have gotten enough of the Herb of Centorie, to last for a whole Century (or hundred years.)

Be of good Cheer, you may eat good Chear, sitting in a sorry old Chair, without having a Chare Woman.

In Winter a Child may soon be Chill'd with cold; and then, though he eat a Citron, he will not be fit to play upon the Citerne.

You shall sometime hear a plain Man in a Friz Coat, newly come from a Sheep Cote, quote Scripture very pertinently.

The Cat with her claws has torn out one claw out of my Book.

When I had got the Collier by the collar, I soon allay'd his choler, or Anger.

I will chuse the Bullock that chews the Cud.

Come hither, and let me comb your Head.

I could only turn him out into the cold, and cool'd his Conrage.

It is a *common* thing for Students to *commune*, or talk together at their *Commons*.

Just as the Cock-crew, a *crue* of Thieves entred the House, and stole a *cruse* of Oyl.

The Sluggard had rather sleep upon a *Couch* than ride in a *Coach*,

The *Collonel* of the Regiment sent into this *colony*, or Plantation, met the *Coroner* with his *Jury*, sitting on a dead Body, murdered in a *corner*; and asking *counsel*, was bid to go to the *Kings council*

You may well call me *Cousin*, since you *cosen* me of a whole Flail of *Corants*, that cost me *currant* Money, and now you say they were lost in the *Current*, or stream of Water.

D.

A fallow *Deer*, a *Dear* Friend.

The *dun* colour, was well *done*.

Such a *Device*, as none could *devise* a better.

Before his *Decease*, he was of a dangerous *Disaase*.

It was without *desert* that he was robb'd in the *Desart*.

The proud *Dame*, if it lay in her power, would *Damn* me (as I *deem*) to the pit of Hell for making a *dam* in the River, and *damming* up her light; but I value the *Damsel* no more than I do the *Damsin*, or Plum.

The old black *Dyer* paid *dear* for stealing my Lord's *Deer*; and 'tis no wonder he *deceased* so soon, after he was *disseised* of his Land, since he was so much *diseased* before.

Since we *differ*, let us not any longer *deserr* to put the butinels to Arbitration.

Thanks are *due* to God for every sweet Morning *Dew*; but it quickly bids *adieu* after Sun rises

Some keep a *Diary*, or daily Register of all the Cheese made in the *Dairy*.

If you can catch a *Dolphin* in the Sea, present it to the *Dauphine* of France.

Do

Do you think ever a *Doe* in the Park will eat a piece of *Dough*?

Now it is a great *Dearth*, it will be hard getting a *Draught* of Ale out of yonder *Dray* Cart.

E.

'Twould make ones Bowels *Yern*, to think how hardly they *earn* their Living, who spin *Yarn*, or for you to see a brave *Ewe* kill'd by brouzing on a *Yew* Tree, even just as she was ready to *ean* (or bring forth) Twins.

I told my Tenant in his *Ear*; that if he thought to *Eare* (or Sowe) my Land every Year, it should not be long e're I turn'd him out.

Now the Wind is *East*, I have but a little *Yeast*.

The most *Eminent* Men are subject to *Imminent* dangers.

A Cake may be *Eaten* at the Town of *Eaton*.

'Tis pity but a Woman *endued* with Vertue should be *endowed* with a good Portion.

If you will *Enterr* the Corps, you must *enter* in to the Grave yard.

Here is Meat *enough*, but not *Guessenow* to eat it.

Mrs. *Esther* din'd with me on *Easter day*, which was *Yesterday*.

The *Executioner* I fear will be your *Executor*.

With your *Eyes* you may see Water Frozen in to *Ice*.

F.

His Son *Francis*, and his Daughter *Frances*.

He would *fain* be thought your *Friend*, but he does but *feign*, or dissemble, for he is indeed a *Fiend* (or frightful thing) for all he is *fine*, and deserves to be *fin'd*, for you shall *find*, he regards you no more than the *fin* of a Fish.

A Woman that is *fair*, should be sought after from *afar*, when she comes into any *Fair*, or *Market*.

ket; and if she mind well her *Affairs*, may without *fear fare* well.

He had a *Faulcon*, on his *Fist*, and a *Falchion*, or short *Sword* by his side, and so rid to the *Feast*, for he resolved not to *Fast*.

Lawyers that are well *fee'd* may *feed* high.

'Tis a common *Phrase*, that the end of *Feasts* is better than the beginning of *Frays*; however, if it *freeze*, a *froise* is good *Viſtuals* to nourish the *Vitals*; and whilst your *Wife* *frys* it, you may put on your *Frize* Coat, and line your *Gown* with *Furrs*, or fetch in *Furzes* for the *Fire*.

I have *fil'd* my *Barns* with *Hay*, out of the *Field*, but must get my *Tools* new *fil'd* before I can go to work in the *Wood*.

My Brother *Phillip* gave the *Wheel-wright* a *Fillip* on the *Nose*, for not making the *Felloes* of his *Coach* wheels *fellows*, or of equal size.

Though you cannot *ſlie* like a *Bird*, nor skip like a *Flea*, it you ought to *ſlee* from ill *Company*, lest they *ſlie* blow your *Reputation*.

I laid my *Wheat Flour* on the *Barn floor*, and went into the *Garden* to gather a *Flower*.

He is not the *fourth* that went *forth*; for there were *four* gone *afore*.

I cannot *afford* to give you this fat *Fowl* for carrying me over this *Foord*, or *Water*.

G.

The *Child* found his *Guardian*, or *Overſeer* in the *Garden*.

I *gueſs* that you will have many *Guests*.

The *Wind* blew a fair *Gale*, but I was vext at the *Gall*, because the trotting *Horse* did *Gaul* me so *forely*.

I know not whether he were *Jew* or *Gentile*, but he was very *Genteel* in *Cloaths*, and *gentle* of *Speech*.

C

God

God is our chief *Good*, and each Chastisement he sends is but a *Good*, or Excitement to our Duty.

A *Grey-hound* is not always *Gray*, nor does the Merchant fetch *Grease* (or Kitchen-stuff) nor *Ambergrese* from *Greece*, a Nation.

A great weight may make you *Groan*, as great as you are *grown*, to carry it into a *Grot* (or cave) for a *Great* in Money.

The *Gilt* of Silver cannot take the *Guilt* off the Conscience.

H.

Be not so *harsh* with the Cook; for he has made us a good *hash* of the Chicken your Hendid *hatch*. *Hale* this rude fellow out of the *Hall*; and thrust him out of *Doors*, though it *Hail*.

The *Hart* we hunted had a mighty *Heart*; and the Noise of the Hounds was so *hard*, as to be heard through all the *Herd* of Deer in the Park.

My Masters *Heir*, riding to take the *Air*, without a Perewig, in his own *Hair*, just *here*, as I do *hear*, started an *Hare*, for which he gave the Huntsman his *hire*, that was half a Crown, and no *higher*.

I did *by* me to the *Hill*, and being not so *high*, saw at once the *Hay* in the Meadow, and the *Hay* or Boat in the River.

How should a red *Herring* keep a deaf man from *Death*, or recover his *Hearing*, any more than an *Hearse* should kill the *Horse* that drwaws it, or make the Driver *hoarse*.

My Belly being empty or *hollow*, I can *hollo* aloud from a *Holly* Tree, but am not *wholly* (or altogether) fit to *hallow*, or Consecrate a Church; for that, its said is the work of an *Holy* Man.

How doth that Cooper *Whoop*, and bawl about the *Hoop* of a Tub, through which, when before it was *whole*, he bor'd a *hole*.

'Tis sad to see a Woman with *hoary* Hairs, turn *Whorish*.

Old *Hugh* was of a pale *hue* when the *Hu-and-*
cry overtook him, and yet could *hew* down a Tree.

I.

James, if you stand lolling so long on the *Jamb*s
or sides of the Window, it will *imply* that you
want some *employ*; therefore be not *idle*, but pluck
down that *Idol*, or false God.

Though you have a good *Insight* into your Trade,
let me *incite* you to good Husbandry and Civility
for many that are Ingenious (or witty) are not
Ingenuous, or good Natured.

My Son *Joel* got a *Jowl* of Salmon from *Job* Ser-
jant, for a certain *Jobb*, whilst his Sister *Joice*,
squeezed out the *Juice* of an *Orange*, sitting on
the *Joist* of our Chamber Floor.

She lov'd to *jet* up and down, a *jeat* Stone.

A *Jointer*, or long Plane to work with; a Wo-
man's *Joynture*.

K.

A *Kennel* for Dogs; sweep the *channel* clean.

The *Knots* are fast tyed, the *Gnats* are very bur-
sie in the fenn Country in hot weather.

I can sleep on the *Keel* of a Ship, without di-
sturbing the *chyle* (or first digestion of Meat) in
my Stomach; but it will certainly *kill* ons, to be
thrown into a *Lime Kiln*, when it is burning.

L.

A Soldier did cut the Cable (or great Rope of
a Ship) with his *Lance*, and presently we did
Lanch into the Deep.

The Tin-man would give all the *Latten* in
his shop to speak *Latin*; to obtain which, he
went to *Leyden* in *Holland*, but returned not

over-laden with Learning, but as *Lead*en a Duncce; as he went.

The poor diseased *Lep*er, having but one *Leg*, is no good *Lea*per, or *Jum*per, yet he kill'd a *Leo*pard, and was present at the *League* at *Nimingen* - for I heard him *all*edge he travell'd many *Leagues* to get thither.

His Daughter *Lettice*, who is but a young *Lass*, looking last Night thro the *Lettise* of the Window, cry'd out, *Alas!* We are robb'd.

Of two Evils chuse the *least*, lest at last you repent it.

I will give you a *Leash* of Hares for your *Lease* of yonder Field, and you shall have Priviledge to *Leaze* in it as often as 'tis sown.

If you will *listen* diligently, I will *lessen* you *Lesson*; but if you tell *Lies*, you deserve to be eaten up with *Lice*.

That *Lamb* is *lame*.

Though I am *loath* to eat Cheese, yet I do not *loath* it, nor am I so *licorish* as to love *Licoris*; yet I can drink a Cup of good *Liquor*.

The Golden *Legend* contains a *Legion* of Fables.

At Church, whilst the *Liturgy* was Reading he fell into a *Lethargy*, and was carried home in an *Horse Litter*, as I was informed by a *letter*.

I wrote the *lines*, with my *Loins* girded.

When the *Lead* was laid, he *led* me by the hand.

The Cow *low'd* after her Calf very *loud*.

If he *loose* not the Knot, he will *lose* his Labour.

M.

Moles that cast up Earth; *Moulds* wherein *Metals* are cast,

The *Mayor* of our Town, on his Bay *Mare*, rid out to meet the *Major* of our Regiment; who came in a Coat of *Mail*, attended by Twenty of the *Male* Sex, who all made a *Meal* together, but were

were forc'd to send *Miles* the Foot-man down to the *Mills*, which were two *miles* off for a *Mess* of Pottage, well season'd with *Mace*; but instead of it, he brought a *Mash* for a Horse.

This Landlord of *mine*, in my *mind*, is not able in any good *manner* to *manure* half the Land, belonging to this *Manour*, and therefore sent me a *message* to take one *Messuage* or Tenement off his Hands.

No wonder our Maid *Mary* is so *merry*, it seems, *Martin*, the Butler of *Merton-College* is to *marry* her, and she fancies *Marriage* to be a *merry Age*; but I wish she be not *marred*, by being *married* too soon.

Hang up the wet *Mantle* on the *Mantil-tree* to dry.

My *Man* cannot reach to my *Horses Main*.

'Tis but *meet* that a Glutton's *Meat* should be *mete* out to him.

The *Spaniard* that had been cast away, and forc'd to feed on *Maste*, or Acorns in a Wood, vow'd if ever he got home to here *Mast*, he would offer to *St. Nicholas* a Taper, as big as the *Mast* of his Ship; but when he was returned, and had a good *Mess* of Meat at his Table, swore, a Candle of 15 to the Pound at *most* should serve turn.

For whom do you *Meurn* this *Morning*?

He is a *Minister*, and belongs to the *Minster*, but the other is a *Minstrel*, or Fidler.

The poor Widows *Mite* was more acceptable to God than all their Offerings, who *might* well spare it.

What made the Mason fling his Hod of *Morter*, into the Apothecaries *Mortar*?

Mr. *Moore*, and one *more*, rid over the *Moor* in meer kindness to visit me; but just as he came to the *Moat*, that goes about our House, a *Mote*, (or small particle of Dust) got into his Eye, and we perceiv'd his Cloaths (which were of good Cloath) *Moth-eaten*.

There's Life in a *Mussel*, (or little shell-fish) and 'tis a pretty good *morsel* of Meat; but I think you cannot find one *Muscle* in its body, yet I will not offer to *muzzel*, or stop your Mouth, if you say you can.

N.

The Figs were so *naught*, that they were good for *nought*.

He did *needle's* work with his *Needles*.

He is a *Knave*, stark *naught*, and good for *nought*; for he stole the *Nave* of a Cart Wheel, and if he had been able, would have stabb'd his Man into the *Navel*.

Nay, *Neice*, be not so *Nice*; for if you are afraid, when you stand so *nigh*, to hear my Horse *Neigh*, the People call you silly *Cockney*.

He *neither* wanted the Blessings of the upper, nor the *neather* Springs.

O.

Gold *Ore*, the Water-man's *Oar*, the *Ower* of a Debt.

Neither *Ours* nor *Tours* will be well done in three *Hours*.

I will speak *of* it before I cut it off.

We went *o're* the River in a pair of *Oars*, or Boat, laden with good store of Silver *Ore*, and came before the Justices of *Oyer* and *Terminer*.

'Twould vex ones Heart to lose at once an *Ounce* of Gold.

Every *Hour* should be well spent, because *our* Life is so short.

The King may put forth an *Ordinance*, (or Law) that none may make great *Ordinance* (or Guns) but such as he appoints.

You sell your *Oxen* at *Oxon*, viz. *Oxford*.

What

What *Union* is there between an *Apple* and an *Onyon*?

P.

He took great *Pains* to mend the *Panes* of *Glas*s that were broken.

He laid a *Plot* to take away a *Plat*, or *Parcel* of *Ground*.

There is no *Profit* may be received from a false *Prophet*.

How *Pale* did poor *Pall* (a nick name for *Mary*) look, when she had broke her *Milk Pail*, as she went over the *Pales*, by staring at *Poll* the *Parrot*, which her *Couzen Paul* had brought her?

He did put *pare* on *Catherin Pear* for a *Peer* of the *Realm*, and he gave him a *pair* of *Gloves*.

To gratifie her *Palate*, she would part with a *Palace*, and pawn her very *Pallet-Bed*.

If the *Parson* of your *Parish* be a civil *Person*, I hope you will not let him *Perish*.

They had need of *Patience* that are *Dr. Saffoll's Patients*, if his *Pills* are no better than his *Bills*.

Since I took this *Boy's part*, he is grown very *pert*.

Do you think I will *Petition*, or ask you leave to make a *Partition* or *Wall* between your *Land* and mine?

I gave him a *Bushel* of *Pease*, and a *piece* of *Cloth*, and so made my *Peace*, and got a *Discharge*, which was writ with one of those *Pens*, that cost *Two Pence*.

Master *Pierce*, if you will *Pearce* your *Teirce* of *Claret*, you shall hear a *Boy* *Construe* and *Parse* *Latin*.

I received an *Epistle* (or *Letter*) that invited me to come, and eat part of a *Pestle* of *Pork*; so I took a *Pistol* in my *Hand*, and a *French Pistole* in my *Pocket*, which an *Apothecaries Boy* would have taken from me, and endeavoured to knock me down with an huge *Pestil*, which he took out of

the Mortar; which tho' it did somewhat *puzzle* me, yet I soundly paid him off with a Bulls-*pizzle*.

Never did Fisherman catch *Plaice* in this *place*.

Men of *Power* and Riches should *pour* forth their Alms into the Laps of the *Poor*, but most are so covetous, that they love altogether to *pore* on Money, and that they *prey* more upon the Nee-*dy*, than they *pray* to God.

The Lord *President* cited a very good *Precedent* for his Opinion, but the *Principal* of our Colledge went upon a different *Principle*:

A true *Prophet* seeks not Temporal *Profit* or *Gain*.

Q.

'Tis a *Querie* how the *Quarrel* began: some say about breaking a *Quary* of *Glass*, others about a *Quary* of *Stones*.

For all she is dress'd like a *Queen*, she is but a *Queen*.

R.

He gave a *Reason* why a Fig is better than a *Rayson*.

A *Rite*, or Ceremony, *Right* or wrong.

He *rapt* him on the Head, and *wrapt* it up.

He *rung* the Mortar, and she *wrung* her *Tiffanie* *Ruff*, and then put on her *rough* Garment.

A Barbers *Raisour*, a *Raiser* of Sedition.

He would not *rest*, till he did *wrest* my words.

The Enemy will take and *Rase* (or demolish) the City, if you do not *Raise* the Siege; for he comes of a cruel *Race*, or *Lineage*.

When a good King *Reigns*, he distributes *Blessings* like refreshing *Rains* in the Spring, and *reins* in the wicked, as with Bit and Bridle, but God alone searcheth the *Reins*.

Why do you thus *Rake* and scrape? That very Cloth which you now *Rack* and stretch on the ten-
ers,

ers, will go to *Wrack*, if the Turks take it, or a Ship-*wrack* happen; for then, if none escape, all the Goods will be a *Wrack* to the King.

I have read of a certain *Reed*, that grows in the Sea, of a Red colour.

The Wheel-*Wright* did write to me for Timber.

As I did *Roam* towards *Rome* (the Pope's City) lying in a damp *Room*, a *Rheum* fell into my *Eyes*, which was encreased; by coming down the *River Rhyne* in a *Boat*, made of the *Rinde*, or Bark of a *Tree*.

S.

A *Sum* of Money was paid to *some* of them.

He shoots three Arrows; he has three *Sures* of Apparel, and three *Suits* in Law.

Siths to mow with; *Sighs* and Groans,

It is a vain thing to wear our *Shooes* to see *Shewrs*.

The Ship is under *Sail*, and I hope for a good *Sale* of Ware.

Our Lord and *Saviour* Christ is of a most excellent sweet *Savour*, to all that truly believe in him.

The *Scars* of the Captains Wounds can now scarce be seen; for I sent him a Balsom of a delicate scent that closed them.

I shall crack your *Skull* if you will not go to *School*, and make you a *Skuller*, if you will not be a *Scholar*.

They say they can see the *Sea* from hence.

As I was *Sealing* my Letter, down dropt a piece of *Ceiling*.

There are of either *Sex*, which sit down among the different *Seets* in Religion.

I will not carry my *Sheep* beyond Sea in a *Ship*, but *shear* them all in *Bedford-shire*; that is, cut their Wool *sheer* off, wherefore I hope to make for my own *share* 20 l.

When they began to *Shoot* Bullets, they made

a great *shout*, but we *shut* the Door, and one of the *soldiers* was wounded between the *Shoulders*.

If you do not *sing* me a *Song*, when I give you the *Sign*, I will *singe* your Beard with the *Candle*.

Their Vessel did *sink* in one of the *Cinque Ports*.

It is a *sign* that he is guilty of much *Sin*, that is often *seen* in bad *Company*.

The *Soul* has power over the *Sole* of the *Foot*, but not over the *Sole* of a *Shooe*, nor a *Seal Fish*.

My *Son* got up *soon* after the *Sun* arose.

We were *straigh*t into great *Streights*, and at the *saue* of the *Cannons* the *Women* fell into a *Swoon*.

T.

I got a *Duck* and a couple of *Teal*, (but one had no *Tail*) from a *Tall* Fellow, for a merry *Tale*.

Forbear your *Tears* and your *Lamentations* for these *Divisions* in the *Church*, and let the *Tares* grow with the *Wheat* until *Harvest*.

A *Teeming* *Woman* was carry'd by a *Team* of *Horses* over the *River Thames*.

Time and *Tyde* is ty'd to no *Man*.

Then was I no richer *than* before.

Here is too much *Tow*, which these *two* *Men* brought to make a *Rope* to *Towe* the *Boat*, and therefore I will lay some of it to my *Sore Toe*.

Here is a *Treatise* concerning the late *Treaties* for *Peace*.

A *Tax* or *Tribute*; *Iron Tacks*.

The Herb *Thyme*, or the *Time* of the *Day*.

He was *thrown* from his *Throne*.

It was *through* help he came *thorow*.

There was some of *their* own *Kindred*.

Fire-Shovel and *Tongs*; *Neats-Tongues*.

V.

He followed his *Vocation* or *Trade*, all the *Long* *Vacation* of *Lawyers*.

'Tis *vain* to let Blood in a wrong *Vein*, nor need a Lady put on her *Veil* to buy a joint of *Veal*.

He would give a *Vial* (or more properly *Phial*) of *Aqua Vite*, to hear one play on the *Viol*.

When I came into the *Vale*, I did *vail* my Bonnet; for a *Valley* is of more *value* than the Hills about it.

He was *Humble* when he had got the *Umbles* of a Deer. For want of *Visuals* the *Vitals* will faint.

W.

His Son *Walter* going by *Water*, looks pale and *wan*, now in the *wane* of the Moon; yet with a *Wand* in his Hand he *waits* for the City *Waites*, to see who has false *Weights*.

I *wear* such *ware* as I can buy, but if I *were* careful, it would last longer,

A Wax-Candle *Wick*, tho' it be but *weak*, may last burning a *Week*.

He did *wring* her by the Hand, and stole her *Ring*.

When Men *wooe*, they are of-times full of *Woe*.

Since you did *wrest*, or sprain my *Wrist*, I have had but little *Rest*.

What I got by *rote*, as I *wrought* in the day, I *wrote* down at night.

To *weigh* a *Wey* of Cheese in the High-way.

Thou *wast* unwise to make so much *waste*.

I *wist* or knew not that he was there, tho' I *wisht* that he might be there.

Y.

Yea, ye say *yes*, yet I think your *Yest* is naught.

You know it is not good for an *Ewe* (or Female Sheep) to brouze on a *Yew-Tree*.

Your Man, to keep his Hand in *ure*, has stolen a *Bason* and *Ewer*.

She did *earn* her Bread with spinning *Yarn*.

✍ The often writing over the words above is the way to write true *English*; and so by use which is the Mother of Learning or Language, one may come to be perfect enough, in writing all *English* words of most use, which is verified of Country Scriveners (who have not the *Latin* Tongue) do nevertheless write good *English*, by the use of writing Deeds, Indentures, Bonds, Bills, &c.

After true Spelling, these Seven Points, are to be observed in Reading, for keeping the Sense.

Note, That every Stop, or Point I shall inclose, with a crooked line.

(,) The little dash within, is called a *Comma*, to give a little stop, or breathing, when thou finds it in thy reading, as, *Behold O Lord,*

(;) A *Semi-colon*, is a longer Stop, or Breathing as, *for I am in Distress;*

(:) A *Colon*, is commonly put in the middle of a Sentence, as, *my Bowels are troubled: my Heart is turned within me, for I have grievously Rebelled.*

(.) A *Period, or dot*, is a full stop, and is put after a full Sentence, as, *Abroad the Sword bereaveth, at home there is a dearth.*

() A *Prenthesis*, is when some words may be left out, and yet the Sentence perfect, as, *For I know that in me (that is in my Flesh) dwelleth no good thing.*

(?) An *Interrogation*, is put always after a Question asked; as, *Is Christ divided? was Paul Crucified for you? or were you Baptised in the Name of Paul?*

(!) An *Admiration*, is a Note of Wondering, or crying out; as, *O the Depth of the Riches both of the Wisdom and Knowledge of God! &c.*

Note, The, &c. signifies there were more words to come after.

☞ This Index points to something worthy to be observed.

The *Apostrophe*, being as a *Comma* put to the top of Letters, as 'tis, for it is, he'll, for he will, &c.

A dash over a Vowel, stands for *m* or *n*, as *Commo* is *Common*, &c.

Capital Letter begin every Writing, and every new Sentence; begins every Verse, and the Verses in the Bible; all names of Men, and places, Terms of Art. --- Also, the Name of God, King, Lord, &c. Lastly, The Personal Pronoun, I, as, I will go, &c.

Yet its said that the Lawyers make no Points or Stops in Deeds, Bonds, &c.

The Seven Numeration Letters.

I One. V Five. X Ten. L Fifty. C One Hundred. D Five Hundred. M One Thousand. If thou would know more Read the number of the Chapters in the Bible, sufficeth.

The Figures and Letters, whereby Numbers are Expressed, are these following.

1 One	I	15 Fifteen	XV
2 Two	II	16 Sixteen	XVI
3 Three	III	17 Seventeen	XVII
4 Four	III, or IV	18 Eighteen	XVIII
5 Five	V	19 Nineteen	XIX
6 Six	VI	20 Twenty	XX
7 Seven	VII	30 Thirty	XXX
8 Eight	VIII	40 Forty	XL
9 Nine	IX	50 Fifty	L
10 Ten	X	60 Sixty	LX
11 Eleven	XI	70 Seventy	LXX
12 Twelve	XII	80 Eighty	LXXX
13 Thirteen	XIII	90 Ninety	XC
14 Fourteen	XIV		

100	One Hundred	C
500	Five Hundred	D, or ID
1000	One Thousand	M, or CI
5000	Five Thousand	ID
10000	Ten Thousand	CCID
50000	Fifty Thousand	ID
100000	One Hundred Thousand	CCCID
500000	Five Hundred Thousand	ID
1000000	Ten Hundred Thousand	CCCCID

(I) set before, takes away so much as it self is from the greater ; but being set after, adds so much to it, as IV makes four, but VI six; IX nine, but XI eleven.

Likewise the Letters D or ID 500, five hundred; either because half the old Roman M seeming to be somewhat of that form, was in process of time, by ignorant Transcribers (saith H. C.) taken for a D; or perhaps, because as 1000 is a perfect Number, and a Circle the most perfect Figure, this Letter seeming to be made by an *half Circle*, and perpendicular Line, might be thought fit to signify *half a thousand*.

The old Roman M was somewhat of this form, *MC*, for 1000. *Note*, that the seven Numeral Letters make the Number 1666, *MDCLXVI*; neither more, nor less.

Of the Scriptures.

IT is very Expedient, that a *Young-man*, do read one Chapter or more every day, which will the more fix in his Memory, The Great Examples, of Gods Providences in Ages past, and Miraculous Deliverances of good Men, such as *Job*, *Moses*, *Joseph*, *Hezekiah*, *Daniel*, and the three Children in the Firey Furnice.

Or for Punishment of Notorious Sins, As *Sodom* and *Gomerah* that was destroyed with Fire and Brimstone from Heaven; Of the Rebellion of *Corah*, Oppression of *Ahab*, Pride of *Nebuchadnezzar*, Cruelty of *Hamon* the Informer, Lying of *Ananias* and *Saphera*, &c. The Pleasure of such kind of Reading, will make a Child mind the Sense, and parhaps may (thro Grace) render the Remembrance very Instructive.

Or, the *Young-Man*, that Lives in the fear of God, which is a shuning all evil Company, may Read these several Sacred Hystories by Parts, thus,

1. From the Creation of the World, to *Noahs* Flood, *Gen.* 1. to 7, *Chap.*
- 2, From *Noahs* Flood, to *Abrahams* going into the Land of Promise, *Gen.* 7. to 12, *Chap.*
- 3, From *Abrahams* going into the Land of Promise, to *Jacobs* going into *Egypt* to *Joseph* his Son, *Gen.* 12, to 46, *Chap.*
4. From *Jacobs* going down into *Egypt*, to the deliverance of the *Israelites*, from *Egypt* by *Moses*, *Gen.* 46, to *Exo.* 13.
- 5, From *Moses* leading the *Israelites* out of *Egypt*, to *Joshua*'s bringing them into the promised Land, over the River *Jordan*, *Exo.* 13, to *Josua.* 4.

6. From

6. From *Joshua's* leading the *Israelites* into the promised Land, to *Saul* the first King of the *Israelites*, Anointed by *Samuel*, *Jos.* 4, to 1 *Sam.* Chap 10.

7. From *Sauls*, being Anointed King of *Israel*: to the Deviding of the Kingdom by the Ten Tribes, runing away to *Jeroboam*, 1 *Sam.* 10, to 1 *K.* to 12 *Ch.*

8. From the Division of the Kingdom under *Jeroboam*, to the Destruction of the *Isrealites* and *Samaria*, by the King of *Assyria*, 1 *K.* 12, to 2 *K.* to 18, *Ch.*

9. From the Destruction of the *Israelites*, to the Destruction of *Jerusalem*, and the *Jews*, 2 *K.* 18. to 2 *K.* 26. *Ch.*

10. From the Destruction of *Jerusalem* and the *Jews*, to *Cyrus* delivering the *Jews* from Captivity, 2 *K.* 25, to *Ez.* 1.

11. From the Deliverance of the *Jews* from their Captivity by *Cyrus* King of *Persia* to the Destruction, of the *Persian* Empire, by *Alexander* the Great, *Ezra.* 1, to 1 *Maccabes.*

12. From the Destruction of the *Persian* Empire, by *Alexander* the Great, to *Judas Maccabaus*, 1 *Maccubes*, 1 *ch.* to 3 *chap.*

Lastly, From *Judas Maccabaus* to *Jesus-Christ*, 1 *Macc.* 3 *ch.* to *St. Matthew*, 1 *chap.*

Of Scripture Names.

These being the most difficult of the Scripture Proper-Names, by getting them perfectly, the Learner may more easily read the Bible.

A.

A-bug-tha
A-bed-ne-go
A-bi-a-thar
A-bi-jam
A-brech
A-chai-a
A-chesh
Ach-me-tha
Ach-sah
Ach-zib
A-do-ne-be-zek
A-do-ni-jah
A-ha-su-e-rus
A-ha-zi-ah
A-hi-jah
A-hi-ma-ar
A-hi-sa-mach
A-chi-to-phel
Al-le-lu-i-ah
Al-phe-us
Am-mi-na-dab
A-na-me-lech
A-na-the-ma
Ma-ra-na-tha
An-ti-och
Ar-che-la-us
Ar-clip-pus
Arc-tu-rus

A-re-o-pa-gus
A-ri-ma-the-a
An-ti-o-chus
Ar-ma-ged-don
Ar-phax-ad
Ar-tax-erx-es
Ash-ra-roth
Af-nap-per
A-tha-li-ah.

B.

BA-al-sha--li-sha
Ba-ra-chi-ah
Bar-ti-me-us
Bar-zil-lai
Ba-she-math
Bath-she-ba
Be-el-ze-bub
Be-er-she-ba
Bal-lhaz-zar
Ben-am-mi
Be-re-cha
Be-thes-da
Beth-le-he-mite
Beth-she-mesh
Bi-chri
Bid-char
Bo-a-ner-ges
Bo-chim.

C.

CA-i-a-phas
 Ca-per-na-um
 Ca-fi-phi-a
 Cen-chre-a
 Ce-fa-re-a
 Che-ma-rim
 Che-mosh
 Che-re-thi-tes
 Chim-ham
 Chit-tim
 Chæ-nix
 Cho-ra-zin
 Chu-shan-ri-sa-tha-im

D.

DE-me-tri-us
 Di-drach-ma
 Di-c-tro-phes
 Di-o-tre-phas
 Di-c-ny-fi-us

E.

E-Bed-me-lech
 El-be-thel
 El-i-she-ba
 Em-ma-us
 Eph-pha-tha
 E-far-had-don
 Eth-ba-al
 E-gle-lo-he-Is-ra-el
 Eli-Eli-la-ma-Sa-
 bach-tha-ni }
 E-pa-phro-di-tus
 Eu-phra-tes
 Eu-ro-cly-don
 E-vii-me-ro-dach
 Eu-ty-ches.

G.

GA-la-ti-a
 Ga-ro-ga-shite
 Ger-ge-se-us
 Ge-ra-zim
 Ger-thom
 Ge-shur
 Gol-go-tha
 Ge-mor-rah.

H.

HA-la-le-zer
 Ha-da-drim-on
 Ha-ro-sheth
 Heph-zi-ba
 Her-me-ge-nes
 Hi-e-ra-po-lis
 Hig-ga-ion
 He-ro-na-im
 Hy-me-ne-us.

I.

JA-a-zo-ni-ah
 Ja-besh-Gile-ad
 Ja-pheth
 I-cha-bed
 Je-di-di-ah
 Je-ho-a-haz
 Je-hoi-a-da
 Je-ho-sha
 Je-ho-sha-phot
 Je-ra-mu-el
 Ish-be-sheth
 Is-ra-el-i-tish
 Is-sa-char.

K.

K A-desh-bar-ne-a
Ki-kai-on
Kir-jath-je-a-rim.

L.

L A-chish
La-mech
La-o-di-ce-a
Le-ru-ha-ma.

M.

M A-ce-de-ni-a
Mach-pe-lah
Ma-ha-na-im
Me-her-she-lah-haf-baz
Ma-za-roth
Me-gid-do
Mel-chi-ze-deck
Me-ro-dach
Me-shech
Me-so-po-ta-mi-a
Me-ne-Me-ne-Te-ke-
Up-har-sin
Mi-chai-ah
Me-di-a-ni-tish
Mi-she-el
Mna-ion
Mo-lach
Mor-de-cai.

N.

N A-a-shon
Na-joth
Naph-tha-li
Na-za-rite
Ne-bu-chad-ne-zar
Ne-bu-za-ra-dan

Ne-hush-tan
Ne-tha-ne-el
Ne-tha-ni-ah
Ne-thi-nims
Ni-cc-de-mus
Ni-cho-la-i-tans
Ni-shroch
No-a-di-ah.

O.

O.Bed E.dom
Om-ri
O-ne-si-mus
O-ri-on
Oth-ni-el.

P.

P A-dan-a-ram
Pa-le-sti-na
Pam-phi-li-a
Pa-shur
Pe-la-ti-ah
Pen-te-cost
Per-ga-mos
Pe-riz-zite
Pha-ro-ah, Ho-phrah
Phi-la-del-phi-a
Phi-lis-ti-na
Ple-i-a-des
Po-ti-phar
Pris-cil-la
Pu-rim

R.

R A-bo-ni
Rab-she-ke'i
Ra-cha
Ra-chel

Ra.

Ra.moth.Gi.le.ad
 Re.bec.ca
 Re.chab
 Re.ho.bc.am
 Re.ho.both
 Re.ma.li.ah
 Rem.pham
 Re.pha.im
 Reu.ben
 Rim.mon
 Ru.ba.mah.

S.

SAn.ba'.lat
 Sa.phi.ra
 Sa.rep.ta
 Se.na.che.rib
 Se.ra.jah
 Se.ra.phims
 Ser.gi.us Paulus
 Sham.gar
 She.ja.shub
 She.chem
 Shi.lo.a
 Shi.me.i
 Shim.shai
 Shi.shak
 Shu.la.mite
 Shu.shan
 Sib.bo.loth
 Si.gi.o.noth
 Si.lo.ah
 Si.se.ra
 Ste.pha.nus

Suc.coth.Be.noth
 Sy.rc.phœ.ni.ci.an

T.

TA.bi.tha
 Ta.ha.pan.hes
 Tah.pe.nes
 Ta.li.tha.cu.mi
 Ta.maz
 Tar.sh'fh
 Te.ra.phim
 Ter.tu'lus
 Te.trarch
 The.bez
 The.o.ph'i.us
 Thes.salo.ni.ca
 Thum.mim
 Thy.a.ti.ra
 Tim.nath.se.rah
 Tir.shi.tha
 Ty.rus.

V.

VAs'h.ti
 U.phaz
 Uz.ziah.

Z.

ZAc.che.us
 Zl.mun.na
 Za.re:phath
 Ze.be.deck
 Ze.cha.ri.ah
 Ze.lo.ph.e.had
 Zo.ro.ba.bel, &c.

Sound *ph*, as if it were an *F*, and found not *h*, at
 the end of these hard Names

of

Of the Wonderful Mercies of God in preserving the Holy Scriptures so uncorrupt, tho' they have been often Translated; by me Collected from divers Authors.

First, *Moses*, by the help of the Spirit of God wrote the Book of *Genesis*, about 800 Years after *Noahs* Flood, of many things that were done 2414 Years before he was Born, he also wrote *Exodus*, *Leviticus* and *Deuteronomy*.

Those Books (anciently called the Bible) lying in *Jerusalem* in the Hands of the *Jews* (so called from *Judah*, one of the 12 Patriarchs) written in the first Language, called the *Hebrew Tongue*.

Ptolemus Philadelphus King of *Egypt* knowing that the *Jews*, would not Fight to defend themselves on their *Sabbath Day*, he about the Year of the World 3646. took the City, and carried the *Jews* Captive into *Egypt*, the King taking the Bible with him, and because he did not understand the *Hebrew Tongue*, he sent for 70. of the Learned *Jews* to Translate it into the *Greek Tongue*, which they did, tho' they were not Inspired by Gods Spirit so to do.

For they altered divers things, for fear of displeasing the King and Queen, as *Levit. 9. 6, 3. Ye shall not eat of a Hare*, they Translated it *Rough foot* because the Queens Name was *Hare*, in their Language; they altered divers other things for the cause aforesaid.

Yet this Translation of the Seventy, was burn't in the Library of the King in the Year 3880. when *Pompey* conquered *Egypt* to the *Romans*, some fragments of Copies was left and dispers'd so that *Justinian* the Emperour, Caused the Translation

of

of the 70. to be read at Worship, &c. *Note, That the now Marginal Notes were put in by Translators.*

The *Second Translation* was made by *Aquila*; a *Gentile*; after a *Christian*, and lastly an *Apostate Jew*.

The *Third Translation* by *Theodosien*, who from a *Christian*, became a *Jew*.

The *Fourth Translation* was by *Symmachus*, who became a *Jew*.

The *Fifth* was found inclosed in a Barrel at *Jericho*; The *6th* found at *Nicomedia*, in the year of *Christ* 230, *Origen*, put those *Translations* into one *Volumne*.

Here the *Providence of God*, is to be seen as the Lord made the *Mazorites* the Instruments to keep the Reading uncorrupt: So he made *Origen* the Instrument to preserve the best Translation.

The *Scripture* must be Interpreted by the same Spirit, by which it was inspired said *J. Weemse* in the *Christian Synagogue*, see *J. Gregories*, Observations.

The *New Testament* was written in the *Greek Language* (some say *Matthew* was writ in *Hebrew*) which was then the Language of the *Jews*, tho' not common to all the *Jews*, from which two Languages the Bible hath been Translated into other Languages and from the *Latin* it was Translated into *English* in the Reign of King *Henry the VIII.* (but the *Chapters* were not divided into Verses, as now.

The Translation thereof into *English*, &c. gave a great shak to the *Romish Superstitions*, as appears by what the *English Cardinal Woolsey*, write to the *Pope*, part thereof was as follows, "That his Holiness could not be Ignorant, what divers effects the New Invention of Printing had produced, for as it had brought in and restored Books and Learning, so together it hath been

"the

“ the occasion of these Sects and Scisms, which
 “ daily appear in the World, but chiefly in Ger-
 “ many, where men begin now to call in Question
 “ the present Faith and Tenets of the Church,
 “ and to examine how far Religion is departed
 “ from it's Primitive Institution, and which was
 “ particularly most to be lamented, they had ex-
 “ horted the Lay and ordinary Men to read the
 “ Scripture, and to Pray in their Vulgar Tongue
 “ that if this were suffered, besides all other dan-
 “ gers, the common People at last might come
 “ to believe that there was not so much use of the
 “ Clergy; for if Men were perswaded once they
 “ could make their own way to God, and that
 “ Prayers in their Native and ordinary Language
 “ * might pierce Heaven, as
 “ well as in the *Latin*; how * *The Popish*
 “ much would the Authority *prayers in their*
 “ of the Mass fall, how preju- *Mass, being read*
 “ dicial might this prove unto *in Latin.*
 “ all our Ecclesiastical Orders--

See the Lord Herberts History of H. VIII.

Have the Leaders, or Teachers of the People
 in most Ages of the World, been the cause of
 Peoples erring, or straying from the Truth. By
 preferring their own Inventions in Worship, be-
 fore the Testimonys of the Scriptures.

The Answer is easie, they have neglected the
 gift of Grace, which God put into their Souls,
 to Lead them in the path of Righteousness, Tit. 2.
 11. And because they know the Truth, like not
 to walk in it, therefore why God the Creator of
 all things suffereth these things, to be (saith Paul)
 It is for this cause, because they received not the
 Love of the Truth, that they might be saved,
 therefore God shall send them the working of Er-
 ror, that they may believe a Lye, that they all
 may be judged, that have not believed the Truth
 but consented to Iniquity 2 Thes. 2.

The

The Jews as well as the Gentiles, have and do by setting up their own Inventions in Worship, above the Teaching of the Spirit of Grace, Err'd and do Err.

AS to the *Jews*, they were the Seed of *Abraham* after the flesh, a People Chosen of God, but they often disobeyed; That they might return to obey his *inward* and *Spiritual Grace* in themselves, to learn to do well, God tryed them by Afflictions and Prosperity.

1. Bondage in *Egypt*, 2. In the Wildernes, 3. In a state of Plenty in *Canaan*, 4. In Captives often, 5. In return to their Land with Peace, where they feared the Lord, but the following Generation quickly corrupted themselves, *Jud.* 2. 7, &c. Then God followed upon them Judgments for Sin, and rejected them by the Mouths of his Prophets and foretold a *Messiah* to come in the flesh, as appears by the Scriptures that follows, which *Messiah* they did then Crucifie Spiritually by their Transgressions, *Psal.* 22, 16. and that the *Messiah* should be betrayed by one of his own Table, *ch.* 22. 18 and 69. 21. 22.

And when the *Messiah* came, they said, *His Blood be on us, and on our Children*, *Matt.* 27, 25. and Crucified the Lord of Life (through the hardness of their Hearts) For which Gods Judgments quickly overtook them

For *Titus* a Roman General Beseiged *Jerusalem*, whereby, by *Fire, Famine, Sword, Civil discord* and *Foreign Force*, Eleven Hundred Thousand Dyed, it being the time of their Passover, the *Jews* from all parts being at *Jerusalem*, besides *Titus* carried Captive 97000. *Jews*. And that those who had sold our Saviour for 30. pieces of Silver (each piece

piece being 30 d. in *English Money*) were themselves sold 30. for one piece of Silver.

Thus the *Jews*, for despising the Riches of the Grace of God, by Loving Sin, better than Righteousness, are become a scorn and reproach to all Nations (tho' no better than themselves) even to this Day, *Dan: 9. 27.*

And it is strange to many, that they will not yet believe that it was the *Messiah*, whom their fore Fathers slew, and Hanged on a *Tree*, whom their *Prophets* *Prophefied* to come, recorded in the *Old Testament* which they often read ; Fulfilled in the *New Testament*, as appears by comparing the *Scriptures* that follow.

Prophefied.

Fulfilled.

Isa. 7. 14. —————	Mat. 1. 23.
Isa. 8. 14. 15 —————	Mat. 21. 44.
Mic. 5. 2 —————	Mat. 2. 6.
Psa. 2. 2. —————	Mat. 26. 3. and 27. 13.
Jer. 31. 15. —————	Mat. 2. 18.
Isa. 53. 7. —————	Mat. 26. 63. and 27. 14.
Jer. 16. 16. —————	Mat. 4. 19.
Isa. 6. 1. —————	Mat. 11. 5.
Isa. 53. 12. —————	{ Mat. 27. 38.
	{ Acts 5. 30.
Isa. 42. 1. —————	Mat. 12. 18. and 3. 17.
Isa. 62. 11. —————	Mat. 21. 5.
Psa. 118. 22, 23. —————	Mat. 21. 42.
Psa. 110. 1. —————	Mat. 22. 44. Acts 2.
Psa. 41. 9. —————	Mat. 26. 23.
Zech. 13. 7. —————	Mat. 26. 31.
Isa. 40. 3. —————	Mat. 3. 3.
Isa. 50. 6. —————	Mat. 26. 67.
Isa. 53. 4. —————	Mat. 8. 17.
Isa. 35. 6. —————	Mat. 11. 5. and 15. 30.
Psa. 22. 18. —————	Mat. 27. 35.
Psa. 22. 8. —————	Mat. 27. 43.

Propheſied.

Fulfilled.

Pſa. 78. 2.	————	Mat. 13. 35.
Jer. 7. 11.	} ———	Mat. 21. 13.
Iſa. 56. 7.		
Pſa. 72. 10.	} ———	Mat. 2. 11.
Iſa. 60. 6.		
Dan. 9. 24.	} ———	Luk. 24. 27.
Iſa. 40. 10.		
Zach. 9. 9.	————	Joh. 12. 15.
Iſa. 40. 11.	} ———	Joh. 10. 11.
Ezech. 34. 23.		
Iſa. 9. 7. Dan. 7. 14.	} ———	Joh. 12. 34.
Mic. 4. 7. Pſa. 110. 4.		
Pſa. 109. & 41. 9.	————	Acts 1. 17, 18.
Iſa. 9. 7.	————	Luke 1. 32, 33.
Mal. 4. 2. Iſa. 9. 2.	} ———	Luke 1. 79.
42. 7. 43. 8. 49. 9.		
Num. 24. 8.	} ———	Mat. 2. 15.
Hof. 11. 1.		
Pſal. 88. 8.	————	Mat. 26. 56.
Zech. 11. 13.	————	Mat. 27. 9.
Mal. 3. 1.	————	Mat. 11. 19.
Iſa. 53. 9.	————	Mat. 27. 60.
Pſa. 69. 21.	————	Mat. 27. 48.
Exod. 12. 46.	} ———	John 19. 36.
Num. 9. 12.		
Pſal. 34. 20.	} ———	Joh. 3. 14. and 8. 28.
Numb. 21. 9.		
Deut. 18. 15.	————	Act. 7. 37.
Jer. 23. 5. and 33. 15.	————	John 1. 45.
Zech. 3. 8. and 6. 12.	————	Act. 10. 43.

So that both *Jews* and *Gentils* ſtill remain in unbeleiſ, except thoſe few that are guided by the *inward* and *Spiritual Grace*, that come by, *Jeſus Chriſt* unto all men *Tit* 2. 11. 'Tis to that *Grace* the *Jews* as well as *Gentils* are to be converted by, and yeild obedience to.

“But

“ But what have I to do with anothers Servant
 “ (saith one *) the worst you
 “ can say by these men , is, * J. Gregory as to
 “ that they have not the know the Turks, &c. in
 “ ledge of *Christ*; but we say his Notes, pag, 145.
 “ we know him, and contra-
 “ dict our selves again, by doing the works of
 “ our Father the *Devil*; They are blind indeed,
 “ but our case is worse, for we say we see; And
 “ which do you think is better. not to know
 “ *Christ*, then to have no Cloke for denying him
 “ — what do you (saith he further) tell me
 “ of Christians, get to be Heathens first --- pag
 144. (that is, the Morality of the Heathens is
 wanting.)

“ The difference in Judgment, distance in Af-
 “ fections. Dissoluteness in Lives among Chris-
 “ tians (saith one *) them-
 “ selves, — In vain do we * See T. Hollers
 “ hollow to the *Jews* to come *History*.
 “ ovre to us, whilst our voy-
 “ ces are hoarse with railing one at another, and
 “ beckon with our hands to them to be on our
 “ side, whilst our hands are imbrued in the
 “ Blood of those of our own Religion.

But to return, it was through the great Love
 and Mercy of God, that the Church of *Rome* was
 suffered to make so little alterations in the Holy
 Scriptures (we receiving the Bible thro’ their
 hands, the true Religion being at *Rome* in the
 Apostles days.)

Lastly, King *James* the first caused the Bible to
 be Translated, very agreeable to our *English Tongue*,
 being the best reading and nearest the *Latin*, of
 any Translation before it. *Glory to God.*

Note, The Word *Bible*, comes from the *Greek*,
 or a Volumn containing several Books; our *Eng-
 lish Bible*, in Books and Epistles are in Number, 65.

The Sacr'd Scriptures, of the God of Truth,
 Bids mind your Creator, in the days of Youth.
 Old wives prophane, and foolish fables shun,
 Even from a Child, the Holy Scriptures con.
 Then read the Scriptures, with a single Eye,
 Praying for Grace, to understand them by;
 Cause Holy Scriptures, is a Book thats Seal'd,
 From Carnal man, till by Gods Grace reveal'd.
 Pray then to Christ, our Saviour and friend,
 That He, more of his Grace, than gifts do lend;
 He that would walk, by Scripture Rule and line,
 Must unto Grace, his Heart and minde encline
 The Scriptures, being given forth by Grace,
 As helps for Man, to prove the Godly race.
 Unto Eternal Bless, O' therefore try,
 Your ways thereby, least you to Errour fly.

Therefore O! Young Man, dost not thou feel
 the *inward* and *spiritual* Grace of God in thee.
 (mentioned in the Church of *England's* Catechism)
 that sometimes shews thee the folly of thy ways,
 and troubles thee after thou hast been wilde and
 wanton or told a lye, and used vain and idle words,
 and also hast read in the Scriptures that for every
 idle word, an account must be given at the Day
 of Judgment *Matt. 12. 36.* This Grace or gift of
 God in thee, strives with thee that thou mayest
 obey it, and Live Soberly and in the fear of God
 all thy Life long, that thou mayest Live happi-
 ly here, and enjoy an everlasting happiness in
 Heaven with God for ever and for ever more.

But on the contrary, there is the grand Ene-
 my of thy Soul lyes near, the Seed of the Ser-
 pent; the Seed of Sin, the same that Tempted
Adam whilst he was in Innocence; which be-
 guiled him, and now beguils all that give con-
 sent to its enticements, O! how this evil Seed
 (in thee) will make thee to Love Vanity, to
 draw thee into Evil Company, if thou dost not
 watch

watch continually in *Grace* to be preserved, yet the Temptations thereof is no *Sin* to thee, so as thou consents not to any of them ; And as *Israel* of old, or the *Jew* outward had outward Enemies to War against, that they might seek to God to be delivered from them, so the inward *Jew* the true Christian has an inward Ememie, the said Seed of *Sin*, that he may always watch (by the help of the Grace of God) to be delivered from all its Temptations to Evil. The all wise God saw it needful, least his People should boast in their own Corrupt strength, which would fail them, in the most needful time of Tryals, and so become as Proud as *Lucifer*, like the fallen *Angels* ; Therefore

Christ has bestow'd on all, his precious Grace,
Whereby man may bekept, from giving place,
To *Satan*, who to Evils doth intice,
But Grace preserves the Soul, from every vice.
If always thou dost on it's strength rely, (fly.
The Devil, with his Snares, with speed must
Light it will be in Darknes, joy in grief,
And when in Trouble, it will bring relief.
Never on Grace, did any Soul depend,
But it obtain'd, Deliverance in the end.
When all things fail, Grace will thy wants supply
No Soul needs doubt, of it's sufficiency.
Grace helps the Soul, thro' all its Christian strif,
And brings it safe, to Everlasting Life.

POST SCRIPT.

In which I recite, the sayings, of two Later Jews.

“ **A** Holy and pious man is not the rigid man
 “ fore very Ceremonial punctilio, but he
 “ who, where he dwells with a prudent and im-
 “ partial hand gives every one their right, who
 “ loves Justice, Oppresses none, Defrauds none, nor
 “ bribes any to be his slaves, or tools upon occa-
 “ sion. Again, Because the Eyes of the Lord run
 “ to and fro through the whole Earth, therefore
 “ the Holy man, neither does, nor speaks, nor
 “ thinks any thing, but he believes, the all-see-
 “ ing Eye of God to be upon him, ready not on-
 “ ly to reward for what’s well, but what’s ill
 “ done too, and to visit for every perverse and
 “ wicked word or action, &c. Written by Rab-
 “ bi Isaac Sanger, *Cofri pars* 3 p. 157. 168.

The other Learned Jew, saith.

“ That every precept of God, whether it be
 “ affirmative or negative, aims at these things.
 “ First, That it may take away all violence from
 “ among men and beget good manners, necessary
 “ for the conservation of political Societies: and
 “ Secondly, That it may instil true principles of
 “ faith, such as are in their own Nature neces-
 “ sary to be known, for the expelling of Wick-
 “ edness and encouraging Honesty and Virtue,
 “ &c. Written by Rabbi Moises ben Maimon.

Upon these Good saying, a Son of the Church
of — Coments thus.

"Now if these sober and necessary virtues,
"which are of no value, if not sincere, be the
"ultimate intention of all God's Laws; it fol-
"lows that those virtues, are more accounted of
"with God, which are inward, and effect the
"Soul, than all outward performances how Pom-
"pous soever, as much as the end of a thing is
"more excellent, than the means conducing to
"it, See p. 118. of the *Mysteries in Religion*, &c.
written by *Luke Milbourn*, a Presbyter of the
Church of *England*.

The sayings above, I thought needfull to add
that none (who read these Lines) may deceive
themselves by believing they can be the Servants
of God, while *Sin*, hath dominion in them (and
not expell'd by Grace) that is, while their minds
take delight in any manner of vanity, read *Row.*
Chap: 6.

72 Good Sayings of the Learned.

1. **T**HE most necessary learning for Man's Life,
is to unlearn that which is naught and
vain.

2. Study to live a Holy Life. Holiness is the
most prevailing Interest in the World; for God
is on that side.

3. The best way to keep our wicked Thoughts
is always to be employed in good ones, let your
Thoughts be such to your self, as you need not
be ashamed to have God know them, and words,

such as you need not be ashamed Man should hear them.

4. Consider the shortness of your Life, and certainty of Judgment; the great reward of the Good, and severe Punishment of the Bad; therefore make even with Heaven by Repentance at the end of every day, and so you shall have but one day to repent of before your Death.

5. He that dares sometimes be wicked for his Advantage, will be always so, if his Interest require it.

6. Religion lies not so much in the Understanding as in the Practice, it's to no purpose to talk like Christians, and live like Infidels: This was it, that made a famous Heathen Philosopher to say, *That there was nothing more Glorious than a Christian in his Discourse, nothing more miserable in his Actions.*

7. Hear no ill of a Friend, nor speak any of an Enemy; believe not all you hear, nor speak all you believe.

8. Catch not too soon at an Offence, nor give too easie way to Anger; the one shews a weak Judgment, and the other a perverse Nature.

9. Avoid in Conversation, idle Jest, and vain Complements, the one being *Cracking Wit*, the other nothing but Verbal Idolatry; virtue like a rich Stone, is ever best, when plain set.

10. If you meet with a Person subject to Infirmities, never deride them in him, but thank God that you have no occasion to grieve for them in your self.

11. You may see your own Mortality in other Mens Death, and your own frailty in their Sins.

12. 'Tis a fair Step towards Happiness to delight in the Conversation of wise and good Men, where that cannot be had, the next point is to keep no Company.

13. Never argue against the Truth, but covet

to be her Champion, at the least to hold her Colours. He that argues against the Truth, takes pains to be overcome; or if a Conqueror, he gains but vain Glory, by the Conquest.

14. Silence is the highest Wisdom of a Fool, and Speech the greatest Trial of a wise Man.

15. A Man without Secrecy, is an open Letter for every one to read.

16. A Man seldom repents him of too little Speech, but often of too much.

17. A wise Man draws the Curtain of Prudence before him (which is Silence) to make him walk unseen, yet many a silent Man is like a shut Book: which, if you open, and read it, you may find good Matter in it,

18. Credit cannot be preserved with too great Care, nor expended but with the greatest Loss; there is no such Infelicity, as to survive ones Reputation, nor so great a folly as to put it in hazard. It's more difficult to repair a Credit once empaiied, than to keep that in a flourishing Greenness, which has never blasted.

19. When I have done a kindness, or good Office to any, I never love to boast of it, for that of a doubtful Friend, is to make a certain Enemy.

20. A man must know many things first, before he be able truly to judg of another, or of his Actions.

21. If at any time my Judgment incline me to Censure, I always have a care not to publish it.

22. Be not censorious, for thou knowest not whom thou judgest; it is a more dexterous Error to speak well of an evil Man, than ill of a good.

23. When I am told that any man hath reproached me, or speak ill of me, I am not much concerned, but behave my self according to the *Maxims* of Prudence and Charity, and consider I have this but at second hand, I can hardly believe it, or if he did say it, some body hath abused him, I am

confident he hath no ill meaning in it; nay, it may be he said it on purpose, that I should hear of it again, and be the better for it.

24. I never speak ill of any, if of a good Man it was Impiety; If of a bad one, I always pray for him.

25. Zeno, being demanded how he behaved himself when he was reviled, he said, *As an Ambassador dismissed without Answer.*

26. Whosoever is vexed at a Reproach, would be proud if he were commended.

27. If any Person shall speak ill of you. I advise you not to disquiet your self, but endeavour to live so virtuously as the World shall not believe that to be true which is reported of you, and you must understand, that many speak ill, because they never learned to speak well.

28. He that doth subdue his Passions with God's Gift in his Heart, shall obtain a more Glorious Victory, than if he placed his Standard in the farthest Confines of *Asia* and *Africa*, and his Triumph is more renowned, than if he had overthrown the *Medes* and *Persians*.

29. I shall never gratifie my Enemies to shew my self concerned in any Passion.

30. Have not to do with any Man in his Passion, for Men contrary to Iron are worst to be wrought upon when they are hot.

31. If your Passions were duly considered, you should need no other Cure than the Consideration of them; let the first Fervor abate, and the Mist which darkens the Mind, will be either less'n'd, or dispell'd.

32. Pardon is a glorious kind of Revenge; I think my self sufficiently revenged of my Enemy, if I pardon him.

33. He that doth an Injury to another, doth it to himself, and it's many times repaid with full Interest.

34. Hath any wounded you with Injuries, meet him with Patience, hasty words rankle the Wound, soft Language dresses it, Forgiveness cures it, and Forgetfulness takes away the Scar.

35. The Wages of Sin is Death; it's poor Wages, that will not make Men live; as Virtue is its own reward, so Sin is its own Executioner.

36. A vertuous Man can never be miserable, or a wicked Man happy.

37. Vertuous Persons are by all good Men openly loved, and even silently by Bad, so much do the Beams of Vertue dazzle, even unwilling Eyes.

38. He that you mark out for your Friend, let him be a vertuous Person; for an ill Man can neither long love, nor be long loved.

39. Where there is a difference in Religion, there is rarely a Confort in Affection; but if I meet with an honest just Man, let his perswasions as to Religion what they will, I can put him in my Bosom, forgetting the story of the Snake.

40. Never purchase Friends by Gift; for if you leave to give, they will leave to love.

41. Be slow to choose a Friend, and slower to change him; courteous to all, intimate with few; scorn no Man for Poverty, nor humour any for their Wealth.

42. To be content, is to be rich, and this Riches any Man that will may give himself: to be rich, is not to encrease your Estate, but to retrench your Desires, you are not rich or poor by what you possess, but by what you desire; for he is not rich that hath much, but he that hath enough, nor he poor that hath but a little, but he that wants more: He to whom a little seemeth not enough, a great deal will seem but little.

43. I desire no Honour, nor Preferment, for that would declare, that I prefer more what others can bestow, than what I possess my self: Nothing can make me greater, being Vain.

44. The Ambitious Man, to mount to Honour, cringes to all People; but so soon as he is mounted, it's usual with him to take his Revenge, by huffing every Body below him; his Employment requires that he should be free to all Men, but his Pride and ill Humour makes him acceptable to no Man.

45. So order your self, that you cut off all vain Desires, and contract your self within the Boundaries of Nature, which are necessities; they are so few and small, as hardly any Fortune can snatch them from you, they that covet things useles and superfluous, enjoy not even those that are necessary, every place yields enough for Necessaries, and no Kingdoms is sufficient for Superfluities, it's the Mind that makes us happy in a Desart.

46. A vertuous Man, in what condition soever he is, will be still happy; for he subjects all things to himself, because he submits himself to right reason, and governs himself by Wisdom in God's Fear, not Passion.

47. The fear of losing any thing is almost as bad as the loss it self, Miseries are endless, if we stand in fear of all possibilities. When *Zeno* was told that *all his Goods were drowned*, then says he, *Fortune hath a mind to make me a Philosopher.*

48. They who least shrink at the Storms of Fortune are always most vertuous, and victorious in the end.

49. Temperance augments things that are pleasant, and ordinary fare, is made equal in sweetness to the greatest Dainties.

50. By Temperance Men shut up their days like a Lamp, only by a pure Consumption of the radical moisture, without Grief or Pain.

51. If you desire a constant vigorous Health, a perpetual Spring of Youth, use Temperance.

52. There are two principal Diseases of the Mind,

Mind, Desire and Fear, Temperance is my Buckler against Desire, Fortitude against Fear: the one supports the Mind, when it desires, the other exalts it, when it fears.

53. Sobriety is that which will secure you against all Distempers, and make your Life pleasant, for the Harvest of Diseases doth arise from the Seeds of Intemperance.

54. Abstinence, and moderate exercise of Body, plucks up the cause of all Diseases by the roots, in the inward veins; it takes away the *Bulimia*, which is caused by the ill Disposition of the Stomach, and that Melancholick Humour which is seated in the Tunicles thereof, turning variety of Food into ill Humours.

55. The Seminalities of all our Diseases, and Abbreviation of Life, is from the excessive eating of Flesh, and other Sweet-Meats.

56. To go to Law, is like a Lottery, or playing at Dice; where, if the Game be obstinately pursued, the Box-keeper is commonly the greatest Gainer.

57. It was a good Advice of Christ, *If any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also*; the reason saith my Author is evident, lest the Lawyer should come between, and strip you naked, even of your Shirt.

58. Breaking your promise, may gain you Riches, but never get you Glory, for he that breaks his Promise, forfeits his Faith (which was the security) and so is become an Infidel unto him to whom he promised.

59. Rigor in matter of Religion seldom makes ill Christians better, but many times makes them subtle and reserved Hypocrites.

60. Let all your Observations and most memorable Passages you hear or meet with of Physick &c. be committed to writing every Night before you sleep, and so in a short time you will have

have a Dictionary of Prudence and Experience of Your own making.

61. To deceive one, who is not obliged to believe you, is ill; but to cheat one whom your fair pretences have induced to believe you, is much worse; for this is to murder one whom you have perswaded to lay aside his Arms.

62. If you have gained unto your self a Reputation of being Vertuous, to preserve it, eschew Envy, make a fair Retreat, there is nothing better than a Life retired from daily Conversation, especially of the Multitude that delight in Folly,

63. Give me a retired Life, a Peaceful Conscience, honest Thoughts, and vertuous Actions, and I can pity *Cesar*.

64. Tho' you lose all, yet you may still possess your Soul in patience; this is your last Reserve, and that strong Hold, whereunto he who is beaten out of the Field, may always retire, and cannot be forced out of it, but by surrendering it.

65. Doth any Man by false Oaths rob you of your Goods, consider that God, by that Man, takes back what he hath only lent you; the thing you foresaw is come to pass; and, what amazes you! that which hath happen'd out, it is but that which you have often seen and known.

66. If you consider you are a Man, your Misfortune will not seem new unto you, if you reflect on the Infelicities, which happen to others, your own will seem but light to you.

67. To be without an Estate, and not to want; to want, and not to desire; to take the changes of the World, without any change in a Man's self, are excellent Qualifications.

68. All Afflictions and Calamities are to me welcome; for I never feel more the Divine Assistance and Comforts, than in my greatest Extremities; and because I am under the Protection of the Almighty, I take but little care of my self.

69. I would not have you disordered within you, when there are so many things out of order, without you.

70. To fear God, and keep his Commandments, is the only Wisdom, and will at last be found to be the best Preferment, and highest Happiness.

71. The good Moral Man is a Christian by the surer side, that is, Speculations may fail: Notions be mistaken, Forms wither; but Truth and Righteousness will stand the Test; the Man loves them, will not be moved.

72. By MORALITY I understand vertuous Living, Purity of Manners, that Justice, Temperance, Truth, Charity, and Blamelessness in Conversation, which may well denominate the Man that lives, that Life a *Man just*; in short, one that does unto all Men, as he would have all Men do unto him, therefore the *Virtuous Man is the Gracious Man*; for 'tis the Nature and End of true Grace, to make Men Vertuous.

If our Historians now adays would employ their Lamps and Oyl in the delivery of a profitable History, such as might rather tend to the cherishing of the unripened Blossoms of Vertue, than the nipping of them in Youth, how pappy might this Land be?

Which may agree very well with that Doctrine (it's said) *Socrates* Taught his Scholars, *That they should not think to be Honour'd so much for being Philosophers, as to Honour Philosophie by their Vertuous Lives.*

*The Blessed Bethlehemite, the Fountain of Life,
or Christ Jesus his Excellency, Contain-
ing a Description of the Blessed Messiah,
in his Types, Titles and Attributes, &c.
Written by a Minister.*

HE's second *Adam*, who repairs
What *Adam* did destroy,
He's *Advocate* to plead for me,
That Sin may not annoy;
Christ's *Alpha* and *Omega* Blest,
Beginning, and the End,
That *Golden Altar*, whereupon,
Our Prayers may Ascend;
Amen the truth of Promises,
The *Antient* of days,
The *Angel*, of the Covenant,
Anointed, us to raise:
Of our Profession, He's the Great
Apostle, above all
Delicious Apple-tree, that yeilds,
The Fruit most Cordial,
An *Ark*, wherein, the richest store,
Of Treasures, may be found,
Ark, for my Soul, that is by Sin,
And wrath may not be drown'd:
Attonement, He's to make my peace,
And expiate my Sin,
Author, and Finisher, of my Faith,
That Favour I may win.
That *Blessed Babe* in *Bethlehem* Born,
For me his *Blood* did spend,
Belov'd of the Father, hence,
Love doth to *Man* descend;

The Blessed Bethlehemite.

65

The *Bishop* of our Souls to watch,
The silly Straying Sheep,
In Gospel Net our Souls to catch,
And in his way to keep:
The bravest Branch, on *Jesus* Stem,
That ever on it grew,
The *Brazen-Serpent*, which me cured,
When Sin and Wrath me flew.
That *Blessed Bread*, which who so eats,
Shall not with Hunger pine,
The *Bridegroom* of my Soul, whose love,
Is better than all Wine:
The *Brightness* of the Fathers Glory,
In whom the Deity shines,
He's *Ocean* full of saving Grace,
More Cordial then best Wines;
Then I'll begin to Banish Sin,
Contemning Earthly Toys,
With Wings I'll Flye, and soar on high,
Seeking for Heavenly Joys:
The *Captain* of Salvation stout,
of Thousands Ten the Chief,
A *Child*, yet *Champion* Foes to Rout,
And bring my Sould relief.
A *Cluster* of the sweet *Camphire*,
Full of Soul-Saving Grace,
A kind Commander, me to cheer,
And bring my Soul to Peace.
Israel's Consolation,
The *Corner-Stone* is He,
Both *Jew*, and *Gentile*, for to joyn,
In one Church curiously;
He's given for a *Covenant*,
Which God and Man hath ty'd
A Covert from God's stormy wrath,
My Counsellor and Guide:
David, according to God's Heart,
Goliath, for to Slay,
To kill Ten Thousand of my Foes,
And drive them all away.

Day-

Day-Star to bring the Morning Light,
 Deliverer, him I'll call,
 The *Holy Fasher's* chief delight,
 Desire of Nations all:
 A *Divine Doctor*, who hath wit.
 Thrice infinite in store,
 A *Door*, whereby we access get,
 Into *Cæstrial Glore*.
 The *Eagle* on his soaring Wings,
 His Blood doth bear away,
 Far from all danger, so my Soul,
 By Christ is kept alway.
 My *Elder Brother* for my Good,
 The Elect One of Might,
 An *Ensign* lifted up on high.
 My Enemies to fright.
 End of the *Law*, for it's a guide,
 And Schoolmaster to show,
 That my Soul Sins, without his Aid,
 Will quite me over-throw.
 The End also of *Ceremonies*,
 For Shadows they do fly,
 When *Christ* the substance on the Cross;
 It's Finished did cry.
 As *Enoch* most Religious,
 Did ever walk with God,
 And after caught to Heav'n, where he,
 Eternal hath abode:
 He's *Everlasting Father* too;
 For *Essence* is but one,
 In Blessed Three, yet Personaly;
 He's the Father's Son.
 He's fairer then the Sons of Men;
 A faithful Steward he,
 Faithful in Witness, and in Word,
 He's first and last to me.
 With Fire of *Grace*, he'll me Baptize,
 To Purge away my Sin,
 And if need be, affliction's Fire
 Shall mortifie my Sin.

First, Fruits of Resurrection,
 He's the Foundation sure,
 The Fountain whence the living Streams,
 Do flow, my Soul to cure;
 As forerunner, he's gon before,
 Those *Mansions* to prepare,
 Where Blessed Saints in perfect Glore,
 And Elect Angels are,
 The Godly Gift of God bestow'd,
 On *Adam's* wretched race,
 The Glory of his *Israel*,
 And true God solace.
 He's my great Governour and guide,
 My Foes he will deface,
 Head of the Church, He's Heir of all,
 He is my hiding place.
 The High and Lofty one so great;
 High *Priest* for Sacrifice,
 The Holy One of *Israel*,
 And *Israel's* hope he is.
 The *Horn* of my Salvation strong,
 To push my Foes away
 He is Husband to my Soul,
 My Grief for to allay.
 He's *Jesus*, or that *Josua* great,
 To keep my Soul from Hell,
 The Land of Promise will me give,
 Gracious *Immanuel*.
Immanuel, that is God with us;
 Oh! Wonder and Admire,
 That *God* and *Man* in Person One,
 Concur and come so near,
 As *Jonah* cast into the deep,
 Yet he's restor'd again,
 After three days; a *Joseph* sold,
 By Brethren with disdain,
 Betrayed and Sold, for little Gold,
 Yet for his Brethrens good,
 For they had Famisht, had he not,
 Provided them with Food.

As *Isaac* on the Altar laid,
 And that most willingly,
 His Soul for Sin an Offering made,
 Hence my Felicity,
 My Joy my *Intercessor* dear,
 A Judge that will not sway,
 The King of Kings, for Opening heart,
 Of *David*, hath the Key.
 A Ladder leading up to Heaven,
 The meekest *Lamb* of God,
 A Law-giver to frame and send,
 His Statutes all abroad :
 A Leader, Life and Glorious Light,
 A Lilly white and fair,
 Of *Judah's* Tribe the Lyon stout,
 A Living Stone and rare.
 A Lord of Lords, for other Lords,
 Have small Supremacy,
 Thou art altogether Lovely Lord,
 Therefore I'll follow thee.
 The Man Restoring Man to Life,
 Sweet *Manna* for my Food,
 My Master to instruct my Soul,
 And teach me what is good ;
 The Mediator for my Sin,
 The Father to appease,
Melchisedeck the Righteous King,
 To give me rest, and ease.
Messiah the Anointed one,
 To be Priest, Prophet, King,
 Messenger of the Covenant,
 Glad Tidings for to bring.
 The Mercy Seat, he Mercy gives,
 When Metit, I have none,
 Most mighty, and his Minister,
 Of Circumcision.
 Of *Myrrh* a bundle to revive,
 A Cordial for the Faint,
 Tho' we were Dead, he'll makes us Live,
 For this his Blood was spent ;

The Blessed Bethlehemite.

69

A new and Living way to bring,
To *Canaan* above ;
A *Nazareite* Seperate from Sin,
Most Worthy of our Love.
As *Noah* did an *Ark* prepare ;
A remnant for to save,
When all the World was drown'd,
So Christ, Life to the World gave.
By Wo and Wrath, Sin Shame and Death,
Which make a Fatal end ;
We all had perisht, but his Blood ;
For ranfome he did send,
An *Olive*, with the sape of *Grace* ;
For ever fresh and green,
An *Ointment* poured, forth and full,
To ease my Heart of Pain.
The *Passover* for me was slain ;
The *Paschal Lamb* for food,
Our Hearts by Faith bedew'd must be ;
And Sprinkled with his Blood.
That the destroying Angel may ;
Pass by and do not kill,
He is our Peace and *Pearl* of price ;
With riches us to fill.
A Choice *Physitian* for my Soul ;
A *Plant* of great Renown,
A Polisht shaft the Power of God ;
To pull my Enemies down.
Priest Offering and his Altar too ;
He is my *Prince* of Peace,
A Portion good, and true for me ;
A Prophet full of *Grace* :
A Quickning *Spirit* to revive ;
A Soul in Sin thats Dead,
Rabbi to teach a Ranfom for ;
A Soul thats Captive led.
Even my *Redeemer* with his Blood ;
He's Righteousness to save,
The Resurrection from the Dead,
Triumphing o're the Grave ;

OF

Of age's Rock impregnable,
 The Root of *Jesses* strong;
 The Rose of *Sharon* beautiful;
 He's Ruler us among,
 A Sacrifice for all our Sins;
 A *Sanctuary* secure,
 The true *Samaritan*, my Soul;
 That's Wounded for to Cure.
 A *Sampson*, Thousands to destroy;
 Of *Philistines* prophane,
 The Gates of *Gaza* bear away,
 Deaths Gates for all his Train.
 And in his Death, O! Wonderful;
 The greatest Victory,
 He gets o're Sin, Grave, Sathan, Hell;
 And routs them totally.
 A Saviour my poor Soul to save,
 The *Scape Goat* for to bear,
 My woful Sin, his Scepter brave,
 Doth free my Soul from fear.
 A servant for our souls he was,
Shiloh, sent for our good,
 The Son Eternal, heir of all;
 A Shepherd us to feed,
 A Standard to the World display'd;
 The Star of *Jacob* bright,
 A *Stone* most precious, who' refus'd;
 A Sun thats full of Light.
 A Sun of Righteousness I say;
 To quicken and direct,
 From him's my comfort, light and Life;
 He's surety for my Debt.
 A *Tabernacle* where our Suits;
 Have answers most Divine,
 A *Temple* where the Deity dwells;
 He's Truth to clear my mind.
 The *Tree of Life*, far from all strife,
 With meat and Medicine,
 Shall me supply, and satisfie,
 When Paradise I win.

The Blessed Bethlehemite.

71.

His Soul refreshing *Cordial-Grace*,
Like Waters flow amain,
That way conducting to the place,
Where Souls are free of pain.
Vine-Tree to cherish me, and give,
The sape of saving *Grace*,
The Fathers Wisdom, I believe,
A Witness for Release;
The word of God essential;
The Subject scope and end.
Of written word, and wonderful,
Salvation to send.
Yesterday and to day the same;
Even to Eternity,
His Wisdom, Power and goodness great;
Are comming forth to me,
so Zealous for the House of God;
That nothing could restrain,
Him from the Shedding of his Blood;
To Ransom them again.

An shall the Angels when the News they bring,
Of Bless to Man, an Heavenly Antem Sing:
And Man be silent, for whose only Sake,
Our Blessed Lord, did Humane Nature take,

Luke 2. 14. *Glory to God in the Highest,
Earth, Peace, good will towards Man.*

Saviour of Mankind, Man Emanuel,
Who Sinless died, for Sin, who vanquisht Hell;
The first Fruits of the Grave, whose Life did give,
Light to our Darknes, in whose Death we Live.

Uyon

*Over the Whole Man, on Titus 2. 11, 12.
Written by an Independant (so called.)*

EXalted Jesus, Thy free Grace,
Comfort's the Soul, in every case;
The Conscience purges, from all Sin,
And purifies, the Soul within.

Unto the Bones, restoreth Health,
The Life it purges, from all filth :
It gives a Conversation meet,
By cleansing both, the Heart and Feet.

This Mighty Power, doth undress,
Believers of ungodliness.
And shews, How Jesus, to put on,
Whence they'r made brighter, than the Sun :

This Great Instructor, shews them how,
To Zion's Potent King to bow ;
To 'bserve his Sacred Rules and Law,
To stand in Obedential Awe.

And what Grace Teaches, it constrains,
Most easiely, gently, without pains ;
The Yoak of Christ, is very free :
His Service, perfect Liberty.

Since Lord, thy Glorious Grace, doth flow,
To make us Blest, and Holy too :
To 'adore thy self, we do desire,
And always, thy Rich Grace admire.

Note, That the Verses above, on Titus 2,
The Professors call a Hymn, which they Sing in
their Meettings (with others) that they may be
thought more Holy, than they that Sing David's
Psalms; Yet we read not in Holy Scripture that
David, Sung, praises to God in Verse, as People
do

do now, Nor that any One of the Saints read a Line in Meeter at a time, for the whole Meeting to Sing aloud, as in this Age.

For none then could Sing to the Praise and Glory of God, but such as had (by the help of Gods Grace in themselves) overcome Sin, the Souls Enemy.

Yet the Teachers, Compose Verses, to be Sung in their Congregations, by such, as they know have not overcome, the World, the Flesh and the Devil.

In Brief here follows some of what some, of the Professors Sing aloud, at the receiving Bread and Wine, called the *Lords Supper*, and if such of them Sing, they Sin wilfully, they sing Lyes in Hypocresie.

Now to His Table, all his Guests,
He wel-comes, with great Love,
Saying, I am the Bread of Life,
That came down from above.

Eat, Oh! My friends and Drink amain,
Of my Eternal Grace,
That so you may be strengthened,
To Hold out in your Race.

Would we have Grace, wou'd we have Peace,
Wou'd we have Glory too,
Behold all this, by Jesus Christ,
Is purchased, for you.

Lord let the Riches, of thy Grace,
Constrain us, to abide,
Under the shadow; of thy Wings,
And never more Back-slide.

Oh! then lets Live, not to our selves,
But unto Christ indeed;
That Low'd us, at so high a rate,
As for our Sins, to Bleed.

How Holy should, we be in Heart,
 How Holy, in our Life;
 In Holiness, for to Excell,
 Should be our only Strife.

Let's know what 'tis, to die with Christ;
 Unto the World of Sin,
 Let's know the way, of Life, and Peace,
 And let us walk therein.

With comfort then, we may expect,
 To be for ever Blest,
 And with the Saints above, be plac'd,
 In Everlasting Rest.

A few Words of Comfort, to the worst of Sinners.

ARt thou Bound over, to the great Affize,
 For Harkning to the Devil, and his Lyes.
 Art thou afraid, to go and shew thy Head,
 Thinking thou may'st, be sent unto the Dead:
 Come then to Grace, for there is Room and place,
 For such as willingly, would Live by Grace
 For Grace, the Fathers House, in former Days,
 A Refuge for Repenting, Run-a-ways.
 He that like to the Ox, Backsliden, is,
 Fortified hath for Sin, his share of Bless:
 May yet come hither, Here is Room and Rest,
 Of Old, such have come hither, and been Blest.
 Had this been false, then Wo, had been to David,
 Nor Peter, nor had Magdalen, been saved,
 Nor Jonah, nor Minnissers, nor the rest,
 No Run-a-way from God, could have been Blest.
 For true Repentance, is, abhorre thy ways,
 And live in Holiness, all thy short Days;
 He that's in Debt, that has not where with all,
 To quit his scores, by Grace may be freed from
 thrall

Or, if thou fears, the Bayliff, or the Jayl,
 May find, that *Grace*, will become thy Bail;
 O! *Grace*, Oh! Blessed *Grace*, that shews the way
 From which *Blind-Man*, hath so long gone astray.
 Where's *Wisdom's Palice*, God streightway said,
 It is my *Grace*, draw near, be not affraid:
 Make tryal of its Power, and 'twill appear,
 That *Wisdom* (which thou seeks for) dwelleth

here

Whose Glory ('tis so great) Tongue can't express
 When thou hast obey'd it, thou wilt say no less
 It's most Glorious, with Enlightned Eyes,

Do see such Beauty, which they, highly prize;
 It Teacheth, how to manage, every State,
 In which thou falls, 'twill teach to moderate;
 Prosperity, 'twill make afflictions Bright,

'Tis a Cloud by day, and Flame, by night.
 'Twill shew thee Secret joys, true content, And
 E'relasting Pleasures, ev'n at Gods Right-Hand
 For joy without Gods *Grace*, is grief encreasing,
 And Wealth is Poverty, without Gods Blessing
Grace in the Innocent's, a seven fold Sheild,

No Dart can pierce, nor Sword can make it yeild.
 His Bosom dar's, the threatening Sword Mans Arm

In *Grace* made free, His Courage fears no harm
 He cannot fall, that on this *Rock* doth bide,

He may be shaken, but he cannot slide.
 The just, and constant mind, that perseveres,
 Unblemish't with vain Pleasures, never fears,
 The Angrey Threatnings, of a Tyrants wrath
 Death neither can disturb, nor change his Faith

A Testimony against the Sins of this Age

O England, this, by Grace, enlightn'd spot,
 How vast an Interest, hath Satan got,
 What Sin, more hateful, in *Jehovah's* Eye,
 Then that of *Whoredome*, and *Adultery*;
High-Heads, and *Naked-Breasts*, a Harlots drefs,
 Are strong Temptations, unto Wickedness,
 How many, that in Gaudy Gariments walk,
 Of High-Professions, and like Angels talk.
 Will God deuest, and openly proclaim,
 Their Secret Guilt, to their Eternal shame:
 Gay clothing, which Mens carnal hearts doth prize,
 Renders not Lovely, in *Jehovah's* Eyes.
 Tho' deckt with Jewels, Rings, and Base attire,
 The Glorious King, their folly don't admire:
 Saints Hearts, not taken with't, but contrary wise,
 The Beauty of vain Ones, they do not prize.
 Tho' very fair; yet, if defil'd with Sin,
 They like unto, Sepulchares, are within;
 Loathsome, and vile 'ith sight of God, are they,
 And soon their seeming Beauty, will decay;
 The Powder'd Locks; yea, and the Painted Face,
 God ere long, will bring into disgrace.
 Because of Oath's, and Drunkards, the Land mourn
 For which my Soul, much inward grief hath born.
 Think you the God of Purity, does like,
 Such ways, because he yet forbears to strik.
 How can th' abused Earth, but gape again,
 To swallow quick, vile wretches so prophan.
 Let Magistrates, arise, and take delight,
 In dealing Justice, and maintaining right.
 By *Grace* Kings Raign, and Princes may decree,
 By its advice, Justice and Equiry.
 And give to every faithfull Subject Right,
 Which see's Poor Men, be not oppress'd by might
 And

And dorth by Law in Peaceful wise keep,
What Lawlessly, others would, from them sweep
Who steer's their course, by *Grac's* sage Advice,
There's the true honour, theres, the pearl of price

Directions to Parents for the Happy Education of their Children, &c.

Father. **H**aving heard you speak something touching Education of Children, I am desirous you would be more large in that thing.

Teacher. If you are serious and sincere in your desires, (not out of Curiosity to hear me Talk) but intending, in the fear of God, to follow so much of my Advice as appears good to you, I am ready to instruct you, as well as I can, touching that great Duty. *Heb. 6. 1. Col. 3. 20.*

Father. I am truly desirous to be inform'd.

Teacher. Then your first care must be to begin as early as you can, to instil into them such Principles of Virtue and Goodness, as their tender Age is capable of: shewing them the ill that commonly attends the contrary, endeavouring to root out those sullen and peevish Humours that commonly take place soon in your Children; the removal of which will be of greater consequence than you are aware of: And as you would do by your Garden, pull up Weeds at their first appearance, and not suffer them to spread, or take too deep Root, and which will endanger the choaking of those better Seeds you have sown.

Father. But by what means may this best be done.

Teacher. By not suffering them too much to have their Wills, in those things they desire, and which you see will be hurtful (a fault too com-

mon amongst Indulgent Mothers) but rather let them have such things as are convenient, and at such times when they do not cry for them, or with too earnest a desire covet them: And tho' perhaps your Child may Cry, yet the only way to make it quiet, will be to keep it from those things it Cries for; and having once overcome its Humour, you will soon perceive the good effects of it; the Child not finding its crying and peevish Humours gain any thing may leave them; whereas on the contrary, the Child perceiving that it gets whatsoever it thus desires, there will be nothing it sees, but you must expect it must have (tho' never so hurtful to you or to the Child) or else you must have him fullen, froward and peevish: And which Humours commonly grow up with Children, and for ought I know, may beget such uneasie and froward Tempers that may never leave them, but with their Lives.

Father. This is reasonable, tho' contrary to the Custom of many Mothers.

Teacher. I must in the next place remind you, that so soon as they can speak, and there begins to be some appearance of Reason in your Child, you must not only teach it to Read, but to know that there is a God, a Lover of *Good*, and a Hater of *Evil*; and instruct the Child, whilst very Young, to Pray unto God, to Read the Scriptures often, especially those parts of them which Children are most capable to understand; as several parts of the New-Testament, which teach Christian Virtues and Duties which are Moral, causing them often to frequent places of God's Worship: Not bringing them up in Pride and Idleness: Not suffering them to value their Cloaths, as they are fine, but as they are clean and serviceable: Not suffering any Lie or vain Speech to pass unprov'd, knowing that small Matters in the beginning may prove hurtful Evils in the end, if not timely prevented. But

But often Instruct them in their Duties, telling them, That God (their Creator) loves all such Children that love him, that obey their Parents; and that live soberly in his Fear, which is to depart from every evil Thought, Word, and Deed.

Father. This is good, but when if all my Endeavours and Advice should do no good.

Teacher. However, you must not cease to proceed in giving them good Instructions, and using such Correction in Meekness and Love, as you think may best work upon your Children; but above all things be your self a good Example to them (for that teaches more than Words) in the ways of Virtue, Sobriety, and Temperance; not knowing but God may, by his Grace, be pleased to awaken their Understandings, and make them attentive unto their Duties. You must always labour with hope, and hope without despair.

Father. I too often find that my Instructions do no good, without Correction.

Teacher. It may be so; yet notwithstanding you must not by any means forbear still to Instruct them.

Father. Give me your Advice, as to Correction.

Teacher. Having often repeated your Instructions, & not finding them to avail, you must correct your Child with the Rod; but by no means in Passion or Anger; for that rather does harm, but in Meekness and Love, & sometime after the Fault Committed, as suppose the fault done in the Day time, you may shew your great dislike, telling him, That such Faults must be Corrected and Amended; then if a sensible Sorrow is not caus'd by your Reproofs, you may the next Morning take your Child, whilst in Bed, and by shewing him the greatness of his Fault, labour to bring him into a tender Frame, and then, as you see cause, correct him with the Rod; not in Anger, but in Grief and

Tenderness; and not leave him till you have made him confess his Fault, and be sorry for it; which done, you may shew the like outward kindness as usually before; but be sure you let him not think his *Crying*, or the like, caused you to remit his Punishment, but his being sorry for his Fault.

Father. *But when my Child cries pitifully, I cannot, instead of Correction, but flatter it, to cause it to be quiet again.*

Teacher. This is the most dangerous thing you can use towards your Child; this foolish pity causes it often to think you in the fault for Correcting it; and by this unseasonable Fondness in Parents, especially in Mothers, many a Child hath been spoil'd, by getting a Mastery and power over his Parents; Solomon says, *He that spareth the Rod, hateth his Son*, Prov. 13. 24. *And let not thy Soul spare for his Crying*, Ch. 19. 18.

Father. *But when I intend to correct my Child, the pitiful Complaints and Beggings he usas, causeth such Tenderness that I cannot but pity him, and so forbear promising to do so no more.*

Teacher. Such Promises you know are seldom kept, so long as your Son remains your Master. This foolish pity may in time prove your, and Child's, Sorrow, which you may perhaps see too late, when he is grown to that height of Stubbornness, as to disobey your Commands, and tell you (as many do) they will not do such or such things as you Command; and some that are grown up, sometimes will say, *I will not do it if you kill me*, which is a sad state your Child is brought to, by your too much Fondness in withholding Correction whilst he was young; not minding Solomon's Rule, *With-hold not Correction from thy Child, for if thou beatest him with the Rod he shall not die*, Prov. 23. 13. (that is) his Soul shall not die, nor depart from the fear of God.

Father. But I suppose I may err rather in Correcting my Child too much, than too little.

Teacher. True; but if you Correct him in the fear of God, in Meekness (not in Passion or Revenge) you cannot err in doing it, but on the contrary your Correction will be well tim'd, and suited to the occasion, that your Child, by the Blessing of God, and your Endeavours, may be brought to such a Temper and Frame, that when grown up, he may bless God for giving him such careful Parents; and this you may have good reason to hope for, if your Instructions, good Example, and due Correction, has brought your Child into Humility and Obedience to your lawful Commands; but on the other hand, if you suffer your Child to grow up in Rebellion against you, and in stubborn and evil Practices, you will know Sorrow by them, sooner or later: As David did, who had not displeas'd his Son Adonijah at any time, and who said, *I will be King*, tho' his Father was yet alive, 1 Kings 1. 6. but see his End, 2 Chron. 2. 5. And as to his Son Absalom, 2 Sam. 14. 33. see his End, 2 Sam. 18. 9. Thus David, tho' a good Man, and a good King, yet shewed himself too Indulgent a Father (in too much favouring his Children) as too many do now. For Rebellion in Children, was Death by Gods Law.

Another sad Example we have in Ely, who in humouring his Sons, dishonoured God, his Sons committing Whoredom with the Women that Assembled at the Door of the Tabernacle, he only reproving them with a *Why do ye such things?* when he ought to have restrained them by Correction; for which, what came upon him, ye may read, 1 Sam. 2. 23, 32, 34.

Father. You have given me satisfaction sufficient, that the great cause of Childrens Disobedience, is from the too much Indulgence and Folly of Parents, which I

hope by Gods help to avoid: Now I desire you to instruct me, what Studies and Exercises is most fit for Children.

Teacher. The first two Years you know is spent in stirring up and down, sometimes in Play but as soon as they can speak plain, you must teach them to know *Letters*, and to *Read*, which, when they can do, let them be conversant in reading good Books, especially the Holy Scriptures; and in the first place, such parts or portions of them, as is most suitable to their Years and Capacities, not neglecting to give them such Instructions in the Principles of Christian Religion, so far and so much as is fitting and suitable to their Age, that they may be initiated and grounded in the Principles and Practice of that Religion, which the present Grace and Mercy of God hath plainly taught us; of which the prejudice by Education, and ill grounded Notions have wrapt many into strange Confusions, as is very evident from too many Instances that may be given.

Next, Let them learn to Write very well, which, by the help of a good Master or Teacher they may soon do; with the most useful Rules of Arithmetick. It will be no impertinent digression (being partly my Profession) to give you some Notes as to the Methods of their Learning these Arts.)

First, Let them carefully imitate the Copies of a good Master in Writing, he putting Figures in order of *Pounds, Shillings, Pence*, at the end of each Copy; and having writ up a Copy with the Figures, then to cast up the Sum at the bottom.

Also let them have good Paper Books, in which to Write the Examples of each Rule of Arithmetick they learn, (of which they cannot learn too much) it being a necessary and delightful Knowledge; let their Books be carefully preserved, to-

recruit and refresh their Memories, if they chance thro' Business to forget; but if they are designed for ordinary Trades, two or three of the first Rules will be sufficient, not having time to learn more, nor their Parents perhaps are not of Ability to keep them long at School.

As for the Languages, and other Learning, tho' they be good, and very useful to many Men, (if Sanctified by God's Grace) yet are not of great necessity to ordinary Persons or Tradesmen. "It being a vulgar Error (saith an ancient and able Schoolmaster) "to think that to learn over the "Grammar, and some few Latin Books, before a "Boy goes to a Trade, such a smattering of Latin being generally useless, and the time spent "in it so much as might have been better employed, in the Rules and Practice of the English "Tongue, Writing and Arithmetick.

But however, those whose Station and Abilities render them capable of giving Learning to their Children, I shall not blame for so doing; but let it be under a good Master, who is fitted at the same time to instruct them in the Grounds and Principals of true Religion, Vertue, and Morality; to Educate them Vertuously and Soberly, as well as to Teach them Learnedly; always praying for a Blessing upon the means they use, so it may be of great help to make them Serviceable to God and their Country.

Father. *What Trades think you best for Boys?*

Teacher. That is a good Trade which affords wherewith the Body may be maintained with Necessaries, without Superfluities, and the Soul grow in Holiness; the latter being never known in those that make haste to be Rich in this World's Goods.

Father. *I hope Riches are hurtful to none.*

Teacher. True; if the Rich use their Riches as good Stewards, which must give an account, that

that is, by living Temperately, and in relieving the Poor, turning the overplus to some good and publick Use, in imploying poor People; but it is rare to find (in this Age) a Man who has got so much Riches as to think he has enough, but is still as desirous, and eager in pursuit of them as ever; tho' his Possessions of this World's Riches is ne'er so great, which is quite contrary to the Apostle James's Religion, *To visit the Fatherless and Widow in their Affliction, and to keep themselves unspotted from the World.* James. 1. 27. And contrary to their Baptismal Vow, made by their Surtyes, *That they should Renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetuous desires of the same, &c. And that they should keep Gods Holy Will and Commandments as long as they live.*

Father. *What further Advice do you give?*

Teacher. It is your duty to pray (in Soul) always both for your own Soul, and also for the Souls of your Children, that God would be pleas'd to give you and yours, more of that inward and spiritual Grace, which was purchased by the Death of his Son, our Blessed Saviour, God for ever, (a Talent thereof God gives into every Soul to improve, 1 Cor. 12. 7,) and which enables all that are obedient to it, *To do Justly, love Mercy, and to walk humbly with God.* Mic. 6. 8. It begets an humble Spirit, and a tender and broken Heart, which God accepts more than all outward Religious Ceremonies and Observations; And that God would give your Children neither Poverty nor Riches, that they fall not into Snarcs; for what Profit hath a Man if he gain great Honour from Men, and gain the Riches, Poms, and Vanities of this World, and lose his own Soul.

Father. *I must confess that Heavenly Riches are much more Durable, therefore more desirable than the*
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fading Riches of this World ; yet the generality of Mankind are so transported with the splendor of the latter, that they quite neglect the former.

But to return to our Discourse, what shall that Man do, who has so long neglected his Duty to his Children, till they are grown past Reproof, and hardened in their Sin ? 1 Sam. 6. 6.

Teacher. Pray to God for Mercy continually (through Jesus Christ). to pardon your Sin, in suffering your Children (through your foolish pity) to become so much your Master, that (you having lost your Authority over them) they neither fear God, nor regard any good Advice ; and which might be through your neglect of due Correction and Government in their younger Years.

But, if after having tryed all means to work a Reformation upon your Son (being grown to Man's Estate) cannot you do as *Abraham* did, who turned out of his House his Son *Ishmael*, so may your Son (after having suffered Hardship) return as did the *Prodigal Son* to his Duty. I heard of an honest Man in *London*, who not being able to govern his Son, caused him to be Arrested for Debt, and cast into Prison, whereby he might do the less Mischief.

Yet some Parents will suffer much, rather than expose their Children to Punishment ; tho' if his Crimes were punished in time, it might be a means to prevent his Ruine, and your Sorrow. God having plac'd the Civil Magistrates over us, to be a Terror to Evil-Doers : And while your Son is under your Tuition, if you cause him not to be Punished for his Misdeeds, without Repentance, I doubt you must Answer for his Faults at God's Tribunal.

Father. I have a short Memory, therefore pray Summ up what you have delivered, in short, for my better help.

Teacher.

Teacher. So I will in Two and Twenty Particulars, which follow; and I pray God incline you to hearken to his Grace (in your own Soul) which will enable you to perform your Duty to your Children (as you are obedient to the Teaching thereof) beyond any Instructions that I, or any Man can give you.

I. Endeavour, by a timely Care, to cross (tho' by gentle means) those early Humours and Peevishness you see appear in your Children; which, if well done, (with God's assistance, and a continual future care) your Work is in a great measure performed. The first Temper that is grounded in a Child being of greater consequence, in relation to his future Manners, than many think.

II. Let him learn to Read with such Masters or Teachers, as are of Meek, Quiet, and Virtuous Lives; and who are as careful to teach Children good Manners, as their Books.

III. Let him learn your Children some short Prayers by Heart, especially the Lord's Prayer, the Creed, the Ten Commandments; together with some short and good Catechism, whereby they may be entred in the first Principles of the Christian Religion; for *Solomon* saith, *Train up a Child in the way he should walk, and when he is old he will not depart from it*, Prov. 22. 6.

IV. When he can read the Bible pretty well, let him sometimes read some good and delightful Books, as some Declarations of the Piety and Virtues of young People, with the Sufferings of the People of God in all Ages, with the like, which make great impression of Piety in Children: But above all things, be careful to keep them from such Books as may vitiate their Manners, or beget ill Principles in them.

V. Above all other Sermons, learn them to understand Christ's Sermon on the Mount, *Matt.* 5, 6, 7, Chap.

VI. That while they continue in any wilful Sin, and repent not of the same, tell them, They have no benefit by *Christs Death*, Mat. 1. 21. nor must go to Heavenly Joys.

VII. Teach them to know and believe, that God their Maker sees all their Actions, good and bad, tho' done never so secretly, *Prov. 15. 3.*

VIII. Put them often in mind of the certainty of Death, and that they must give an Account to God (for every vain and idle word, *Mat. 12. 36.*) of what Deeds they do here, at the Day of Judgment; and that everlasting Joys shall be to the Good, and Misery to the Bad, and that for evermore.

IX. Take them frequently with you, to hear the Prayers and Sermons of God's Ministers, (whose Lives agree with their Doctrine) and suffer them not to Play, or go from place to place, while there; but behave themselves reverently and soberly, as in God's Worship.

X. Let their Faults be reprov'd and corrected (in the fear of God) with Meekness, not Passion.

XI. Do not speak Evil, or mock any Person or Religious Society, in their hearing; but be a good Example to them in all things, and give them not occasion, when you reprove them, to retort; *If I have done Ill, I learnt it of you*, which would be sad.

XII. Let your Discourse, at spare hours with your Children, be of good and virtuous Children and of good Husbandry, praising good People in their hearing, and condemning all that is ill; those which abuse themselves in any Excesses, either in Meat, Drink, or Apparel; shewing them the great mischief, and Sins that those things have brought upon Men, and what they are like to do upon others.

XIII. When your Son does any Exercise, either for his Health or Learning, which you Command,

mand, Praise and shew great Love and Kindness to him; as also when he is willing to refrain the Company of ill Boys; yet keep him not too long at a time at his Book, but let him walk abroad, or use some stirring Exercise for his Healths sake.

XIV. Suffer your Children not to Mock any Religious Men, or any Deformity in any Person, remembring how the Two Bears tore Two and Forty Children for that Fault, *2 Kings. 2. 34.*

XV. Teach them to be of a Courteous Behaviour to all sorts of People, Poor as well as Rich, to despise none, not knowing what they may be, and not to revenge an Injury, but bear it patiently.

XVI. Let their Work and Play be moderate, not violent, but often by turns, suffering them not to drink too often when Hot, nor at all till Cool, many Diseases being by that means procured; nor to Eat but at set Hours, and then moderately.

XVII. If you love one Child better than another, keep it private, knowing the ill consequence of the contrary.

XIII. Advise them, that they trust not to the fair Words, Promises of Strangers, without your Knowledge.

XIX. Assure them, that God, nor good Men, love Children that Swear, Lie, take God's Name in vain; Foolish-Talkers, Drunkards, Gamesters, Jesters, and them that love the Company of ill People, but that they will be turned into Hell.

XX. But above all things, teach them to remember their Creator. now in the Days of their Youth, and while they have time, and not deferr it till they are Old; for it they serve Sin in Youth, and think to serve God in Age, they may be deceived, for they know not that they shall live till they are Old; nor know they, that God will ac-

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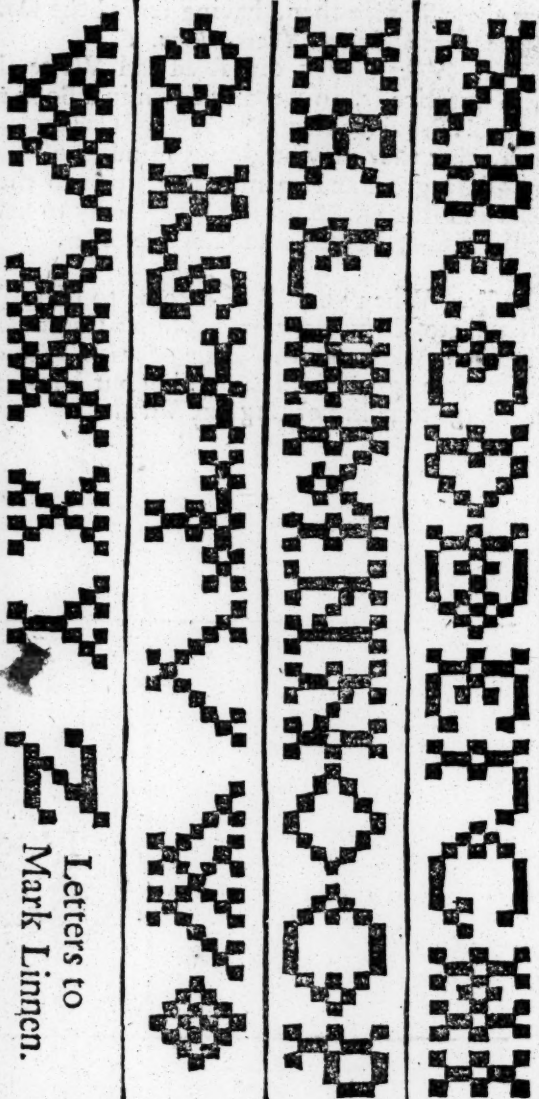
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cept their Service then, having served the Devil
all the prime of their Years, *Rom. 6.*

XXI. When they can Read and Write, let
them practice it, in writing down in a Book re-
markable Providences and Mercies of God towards
them, that they may be always mindful of God,
and of his great and manifold Mercies to their
Souls and Bodies, he being alone worthy to have
all the Praise, Power, and Glory for ever.

Lastly, When your Son is come to Marriage
Estate, cross him not, provided him a Choice and
Virtuous Woman, tho' little of this World's
Riches; be against him in nothing but Vice, and
encourage him in nothing but Virtue.

Letters



Letters to
Mark Linpen.

Of long and honour unto God alone. Will

A a b c d e f g h i k l m n o p q r s t u v w x y z.

A B C D E F G H I J K L M N O P Q R
S T U V W X Y Z

Humility is commonly attended with Honour

a b c d e f g h i k l m n o p q r s t u v w x y z

A B C D E F G H I J K L M N O P Q R S
T U V W X Y Z.

As long as I am united to God alone. Amen

Easie Copies to Write by.

First, Let the young Learner to Write, provide *Pen, Ink and Paper*, a *Round Ruler*, and a piece of *Lead* to Rule Lines to Write on, to lye together in one place of the House, ready upon occasion.

Second, Let him get a Friend to shew him how to begin each small Letter, and to be very perfect in Writing the little Letters, before he goes into Joyning Hand, and to Write Joyning Hand very well before he Writes Great Letters.

Third, Knowing where to begin a Letter, let him with a dry Pen trace over the said Letters in the Printed Copy (before) many times.

Fourth, To make the Paper bear Ink well, and the Pen to run the smother, rub the Paper with the fine Powder of *Gumsandruck*, tyed in a Rag.

Fifth, Set all the small Letters of one height, and all the Letters a little leaning toward the Right Hand.

Keep a choice Pen, free Ink, and steedy Hand,

And that's the way, fair Writing to command;
Great Gain flows daily, to Ingenious Men,

From that Admired Instrument the Pen.

Make much of every moment of thy time,

In Wisdoms School, this Lesson is the Prime.

Sixth, Put Ink into an *Inkhorn* often, but pour into the *Ink Glass* again, what will run out, least the *Inkhorn* fall on the writing.

Seventh, Always before you set Pen to Paper, see there be no hairs in the Pen, and if there be too much Ink in the Pen, cast it not away (as many do) but dip the Pen into the *Inkhorn* again.

In Brief, Let not thy Brest touch the Table, or Desk, on which thou Writes, for the cruching the Brest hard against the edge of the Table hath brought many young Men into a Consumption.

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Guide so thy Pen, that no harsh roughness lie
In any Part, which may offend the Eye.

Therefore, hold thy Pen not too slooping,
but pritty upright, leaning but lightly on it;
And if thou didst not learn to make, and also to
mend thy Pen, when thou learnst to Write (thy
Credit will be but small) tho' thou canst Write
pretty well, to go a beging to others to mend
thy Pen.

*How to make a Pen, and harden soft Quils,
which may be of service to such Persons as
can mend a Pen, but very Indifferently.*

IF the *Goose Quil*, of which you are about to
make a Pen off be hard and thick, hold the
head of the Quil on a Table, and with the Back
edge of the Penknif (or edge of another knif,)
scrape it to a right thickness, then with Spittle
wet the barrel of the Quil, and roll it in the
Scrapings, and so they sticking to it, rub it very
bright with a woolen Cloath (tho' most do it
with the Skirt of their Coats.)

But, if the Quil is very soft, put the Barrel of
it into hot Ashes, always stirring it till it is as
soft, as the softest Quil, as ever you felt, and as
soon as it is cold, you may make a Pen, of it,
observing that the weaker or softer the Quil is,
the shorter the slit must be.

But, if you have some hundreds of Quils to
harden (which is necessary for all Quils to make
them slit the clearer) put Water and Allum to
boyl, and while it is boyling put in a handful
of the Barrels of the Quils into the water, and
hold them therein a Minute, and lay them by,
and do so with all you have.

✿ *Note*, That if you cut the head of each Quil, they will be the sooner hardned in the Boyling Liquor.

And because some are for Colouring them at the same time, to colour the Barrels of the Quils red, (the heads being cut off) Take Allum in powder half an ounce, virmilion and the fine raspings of Brasil-Wood, of each an Ounce boyl them in a pint of *Vinegar* until the Liquor is thickish, then strayn it, and put the Liquor into a narrow dep *skellet*, and when it boyls hold the Barrels of the Quils in the Liquor (being tyed in bundles) untill they Change Colour, and they will be hardened also, so may you Colour many Quils at the same time, But for a yellow colour; instead of the *Virmilion* and *Brasil*, use 3 peny-worth of *Saffron* and an ounce of *Turmeriack* both in powder.

Then to make a Pen, Hold the feather end of the Quil from you, and cut off the Head of the Quil sloping (in length about a quarter of an inch) entring the edge of the *Pen-knif*, first against the back of the Quil, and *Next* turn it, and cut off so much of the other side, that the end so cut seemest to be forked. *Note*, That the Back of the Quil between the *Feathers*, has no Gutter in it, as that called the Belly of the Quil hath.

Then against the Back in the half round where you first cut off the head of the Quil, cut a little slit upwards, and above which, hold your left Thumb nayl very hard, near half an inch above the said half round, Then put the peg of your *Penknif* under the slit, and with a sudden twitch force open a new slit, which will rend it up just so far as you held your left Thumb nayle, for the slit first made with the edge of the *Penknif*, is rough, and so will not do, which must be ail cut away. *Next*, cut away some of the Belly of the Quil opposite to the slit, so will you have conve-

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nient roome, to cut away, each side the slit, to a point. And if you have a good new *Pen* (made by an *Artist*, it will be a help) having made it to a Point, that the slit will close of it self that you cannot see through it, it is well, but to try whether one side of the slit be stronger than the other, hold the slit on the side of your Penknif hard that the slit may open, then you may see which side thereof is the strongest, which amend with your Knif.

Next, Hold the *Pen* between your first and second Finger on the left hand, and the inside of the Nib even upon your Thumb Naile, and with the edge of the *Pen-knif* cut a little off the point of the Nib half through sloping, the back of the *Penknif* leaning toward the back of the *Pen*, the Knif so remayning having cut half thro', then nimbly (your Knif being very sharp) cut it quite off, the edge being almost down right; The Nip being about the breath of the little Letter *i*, or according to the Hand you write.

Note, That when the slit looks not clear enough, and that the Quil their seems too thick and strong, scrape it to your mind, with the point edge of your *Penknif*.

*Some gaine comes daily, to ingenious Men,
From that admired Instrument, the Pen.*

How to make Black-Ink.

BEat 12 Ounces of the weightiest Galls to Powder, and let them soak in 5 Quarts of Rain water 2 Weeks, press out the Liquor, and put it in a Pot, to which put Gum Arabick that is in small pieces white and shining 6 Ounces, Coperas that is of a Blew colour 4 Ounces, Roach Allum 1 Ounce (and if you will) to make the Ink shine the more, put in 2 or 3 Ounces of Loaf Sugar, stir it with a stick every day.

Verles

Verſes to a Young Man that intends to
keep a School.

HE that a School, will take in hand,
The Boys, muſt keep in awe,
And make them all in Fear to ſtand,
Or elſe, not worth a ſtraw;
For if that once, they get a head,
They'l Play when, they do pleaſe;
And Sleep as though they were in Bed,
Their Sottiſh Brains to eaſe.
And when their Learning they ſhould mind,
Then they are Lull'd a ſleep,
And for to Learn they're quite unfit,
More fit for to keep Sheep;
Then if you'd maſter them you cannot,
It is not in your Power,
They will not then be ruled,
Though you beat them every hour.

The firſt Alphabet of Copies.

AN Ingenious Youth, gains Comendation.
Be induſtrious in Youth, and Improve thy time.
Commendation accompanies, the diligent.
Delay no time, but improve every moment.
Evil Company, provokes Youth to vain words.
From the company of fooliſh boys refrain.
Govern thy Actions, by Gods Law in thy Heart.
Hope in God, and truſt in his tender Mercies.
Innumerable are the troubles that fall on Rude Boys.
Knowledge, and true Wiſdome, cometh from God.
Love the beſt learning, and ſtrive to attain the ſame.
Make no Drunkard, or Swearer, thy companion.
No enjoyment, like the Peace of God in thy Soul.

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O Youth spend all thy time, in the fear of God.
 Prosperity gains Friends, Poverty tryes them.
 Quickly lay hold, on times swift minute.
 Remember how empty, Earthly enjoyments are.
 Search the Scriptures, in the fear of God.
 The way to prevent dangers, is wisely to consider.
 Vain and fading, are all worldly pleasures.
 With care proceed, in Virtues path.
 Expell all wicked thoughts, with Gods Grace in thee.
 Youth fear not Death, if thou Lives Virtuoufly.
 Zions Children, fear to Sin against God, 5--12--4.

Note, That when a Copie line, reaches not the full breadth of the Book, its needfull to set Figures in order of Pounds, Shillings and Pence (as at the end of the line Z, above) is 5 Pound, 12 Shilling, 4 Pence, to be write down with the Copie, which will very much perfect the Boy, both in writing Figures, and the Suming the whole up, and place the Total at the bottom of the Copy.

The Second Alphabet.

A Fault once excused, is twice committed.
 Banishment is there, where no place is for Virtue,
 Covetous Men are Poor, for want of Content.
 Delight, to obey Gods Grace in thy own Heare.
 Even do as thou, wouldst be done by.
 Fear God, so wilt thou depart from Iniquity.
 Good Instruction oft begets Virtue in Youth.
 Honour, Love, and Obey, thy Loving Parents.
 Its a bad Life, not Death, that destroys the Soul.
 Knowledge often puffs up, Grace humbleth.
 Learning well imploy'd, is gainefull.
 Malice and Envy, are as Cankers to the Soul.
 No trouble comparable, to a Quilty Conscience.
 Out of rudeness, comes distruction on many.
 Pleasures while they flatter, Wound the Soul,
 Quietness of minde, with Godliness, is great gain.

Remember always, that thou must die,
 Sloth, and vain pleasures, are enemies to Learning.
 'Tis happy tarrying, that stayeth from evil doing.
 Vicious Men, are accompanied with reproach.
 Wonderful and Numerous, are Gods Mercies.
 Excess in strong drink, Wounds, both Soul and Body.
 Yield not to Vice, but shun the occasion of it.
 Zeno, was a Man, famous for Learning.

The Third Alphabet.

ALL is but Lip-wisdom, that wants Experience.
 Better it is to endure injuries, than to do any.
 Condemn no Man for Poverty, be Charitable.
 Defer not Repentance, for that is dangerous.
 Envious Men are to menters, of themselves.
 Give thy minde, to follow Virtuous ways.
 Humility is a most commendable Virtue.
 Intemperance destroys more People than War's.
 Keep safe good counsell, shun ill advice.
 Love the Company, of Virtuous People.
 Move not thy tongue in Anger, at any time.
 Omit no time, to be Idle, if in Health.
 Poverty, is no hinderance, to understanding.
 Quench not thy desires, to good Actions.
 Religious Opinions, without a good Life profits not.
 Strive to get Knowledge, in profitable Arts.
 The beauty of the Soul, is Humility and Patience.
 Virtuous People, will not tell Lyes for gain.
 Wise Men consider well, before they speak or Act.
 Exasperate not the angry, rather use Silence.
 Youth, Gods Grace in thee, inclines to good Works.
 Zions Glory Grace, is obey'd by gracious Souls.

The Fourth Alphabet.

Ad Adam and Eve, by Sin did fall,
 But that offence, undid us all.

Christ by obeying, did restore,
 Doubly the good, we lost before.
 Each Child of Adam, learn to know,
 Fathers offence, was Childrens wo.
 God rich in Mercy, did contrive;
 How Sin might dye, and the Sinner Live,
 Inquire wisely who was he,
 Kept us from Hell and Misery :
 Learn also Sinner what was it,
 Made him a Mediator fit ;
 None can deny but that was He,
 Opened the Door to our Liberty,
 Prepared Christ to do us good,
 Quenching Hell Fire with his own Blood.
 Read humble Sinner and admire,
 Sin is removed that made the Fire ;
 Therefore let Adams Sinful Race,
 Venter their Souls upon his Grace.
 We that are Born to Sin and Death,
 'Xpect new Hearts from Christs new Breath.
 Young Men and Old both learn to be,
 Zealous to hold your Liberty.

The Fifth Alphabet.

Act nothing, but what thou may safely own,
 And what thou need not blush at, being known,
 By sad experience this is known to some,
 Who hate Instruction, to Distruction come.
 Contend not with a Man, of Greater Power,
 By Land and Sea, the Great the Less Devour.
 Despise not Mortals, of a mean Estate,
 Since Ignorant thou art of thine own fate.
 Estates to gain Men toyle, and break their Rest,
 But Competency, with Content is best.
 Far better were it, to be Ignorant,
 Then to be Learned, and Gods Grace to want.
 Gods Register, the Conscience, Notes down all,
 Our Actions, just, or unjust, great and small.

Hast thou wrong'd any Man, make satisfaction,
 And do not stoop, to an unworthy Action.
 Ill gotten Goods, oft quickly waste away,
 And bring the Owner, to a deep decay.
 Know thy self first, and then begin to scan,
 The Imperfections, of another Man.
 Let me be just to all, tho' I sustain,
 Some Loss thereby, that loss will turn to Gain.
 Men who in curious words do least abound,
 Are always found, to be the most Profound.
 Notional Knowledge, is of slender use,
 Thats best, which we do Practice, can reduce.
 Of bad Examples, Satans baits beware,
 And shun them as a Pestilential Air.
 Praise, or applause, which from without we win,
 Signifies nothing, If not Grace within.
 Questions doubtful, and Dark opinions tend,
 Do Exercise Mens Brains, but to no end.
 Rather then be quite broke, wisely submit and bend,
 'Tis mighty folly, with the mighty so contend,
 Small Friendship, less reality, is found,
 Where fawning, feigning complements abound.
 Tis not how many Arts, or curious we have,
 But how well we improve, the Talent that God gave.
 Valiant he does approve himself, and Wise
 Who with a Meek demean, slights Injuries:
 When to the World, you others faults make known,
 Ingeniously reflect, upon your own.
 cXamine at Night, thy Actions of the Day,
 With Grace, that down in peace thy head may lay.
 Youth what e're thou dost, by day or night,
 Think with thy self, thou't always in Gods sight.
 Zeal for a Publick Good, with Men is rare,
 But self-Interest, is their chiefest care.

The Sixth Alphabit.

AT sudden death of ill Men, be not glad,
 Thy happy dye, whose Life was never bad.

Brabble

Brabble not with him, whom thou dost not know,
 The greatest strif doth oft from least words grow.
 Credit not always, them that things relate,
 Small heed is given, to them that often Prate.
 Defer not till to Morrow, to Essay,
 What worthy Arts, you can perform to day.
 Endeavour so to Live, and so to Dye.
 As to enjoy a Blest Eternity.
 Fools even at School, Squander their time away,
 As if they went, only to learn to Play.
 Give at once asking, what you safely can,
 It's part of gains to help an Honest Man.
 His ripe Discretion, always is in Season,
 Who can his Passion Ballance with Right Reason.
 If thine Estate be not as 'twas before,
 Yet see thou live content, with present store.
 Keep what thou hast already got by pains,
 Want will increase, where labour makes no gains.
 Look after things of Profit, and Eschew,
 Those apt to errors, whence no good ensue.
 Mock not Old Folkes, if thou hast any Brain,
 For he thats Old, grows Childish once again.
 Natures Supplies, will no time fail to thee,
 If thou with needful things, contented be.
 Observe with silence, what each Man doth say,
 Speech doth mens manners hide, and them bewray.
 Praise sparingly, whom thou dost commend,
 One day will shew, how much he is thy Friend.
 Quit this Worlds Stage, you must when your parts
 Get earnest timely, for a better lay'd. (plaid,
 Rich men are Poor, in Covetous Conditions,
 Poor men, are Rich, in Envious Dispositions.
 Search quickly, what it is that thou suspectest,
 Things oft do harm, which thou at first neglectest.
 The early Chirping Sparrows may reprove,
 Such lazy Schollars, that their Beds do love.

How do you think he will forgive your Sin,
 When you'll not ope, to let the reprov'd in,
 In your obscur'd Hearts, search and you'll see,
 That if obey'd, from Sin will set you free.
 Keep close thereto, and don't from it reced,
 And 'twill to you be help, in time of need.
 Learn thou of Grace, good things from ill to know,
 Thy Duty then, to God and Man 'twill show.
 Man's Heart always, to evil doth incline,
 When Grace not minded, the Power Divine.
 No Man is hardned, to Destruction till,
 To Divine Grace he has oppos'd his will.
 Our Neighbours Love, we ought to hold,
 Far dearer than the purest Gold.
 Practice you should, and study still,
 Though in an Art, you have gain'd Skill.
 Quietly learn all Crosses to endure,
 Repining doth more Misery procure.
 Refrain much talk, I never heard of any,
 Undone by hearing, but by speaking many.
 Settle thy mind, on thingt that are above,
 Exact on no Man, but thy Neighbour Love.
 Teach thy Tongue Truth, and tell no Lye,
 What e'ers so gain'd, is double loss thereby.
 Virtue it self, and Nobleness of Birth,
 Are, without Wealth, esteemed little worth.
 What flock thy Friends, by Will have left to thee,
 Keep and encrease, lest thou a by word be.
 Examine, try, and prove thy self, to know,
 Whether Christ Jesus in thy Heart or no.
 Youth, if thou woul'st happy be, Riches despise,
 Which all that much dote upon, live Begger wise.
 Zealously keep, and follow Virtues ways,
 So shalt thou Blessed be with happy days.

For a Conclusion.

BR frequent use Experience, gains her growth,
 But Knowledge flies, from Laz'nes and sloath;
 Since thou endur'st at School, to be well beaten,

Endure thy Fathers words, when he doth threaten;
 Good counsel from a Servant, do not slight,
 Scorn no Mans Judgement, so that it be right.

(Let all the Boys Spell words, in a Spelling
 Book once a Week.)

How to make and Prove Verse.

1 2 3 4 5 6 7 8 9 10.

He that in Morals, walks not Faithfully,
 No marvil 'tis, if Christ doth pass him by.

1 2 3 4 5 6 7 8 9 10.

Note, That the two Lines above, have each
 ten Syllables, or Sounds, as the Figures against
 each sheweth; The Lines always to begin with
 great Letters, and the Lines are to end with
 theri Sound alike, as the above is, *ly*, and *by*.

*Letters upon several occasions, very useful for
a Young Man to Copie over, If he doe,*

First, Observe how the words are Spelled, to bear it in Memory. *Second*, To Write Great Letters in such places as he Finds them Printed. *Third*, The Stops and Points. And *Lastly*, He may altar a Letter to Answer his present occasions.

*A Letter from a Schollar inviting his Cousin
to betake himself to Learning.*

Dear Cousin,

THe Kindness I have for you cannot be easily expressed; and not only for your Person, but your future Happiness and Welfare, which you can secure no better way, than by Learning, which if you fully acquire (in the Fear of God) it will prove a fast and faithful Friend to you, when those Friends you too fondly rely on may fail you.

Wherefore let me intreat you not any longer to trifle away your time, in pursuing things lighter than Vanity, but leaving those Childish Extravagancies, and betake your self to your Book; For certainly did you know what sweet Content and Pleasure I find in my Studies, you would not be long absent from me.

However let me hear from you, and know how you stand affected in this king; till then I rest in expectation of an Answer, and am

Your very Loving Cousin,

Adam True.

Apr. 2. 1699.

*A Daughters return of Thanks, for
good Education.*

Most kind Parentee.

I am constrained, as an humble acknowledgement of my Gratitude, often to trouble you with my Epistles, as being the only requital I am as yet capable of rendering you, for the many Benenefits and Advantages I have received at your Hands: But above all for your Prudent foresight, in bringing me to the knowledge of those things, which have seasoned my Young years with the fear of God, and Variety of Understandings, and will past all, peradventure, render me acceptable on sundry occasions, with Gods Blessing: Wherefore I must applaud that compelling goodness in you, by which you even obliged me to persevere in Learning what I had begun, tho' then indeed, not discerning what I should afterwards reap thereby, I imputed it to you as Harshness, and Severity.

Therefore let mistaken Youth consider, that in their tender Age, they (not knowing what is good and commendable) ought to submit to the mature Judgments of their Parents, who always with Bowels of Love and Compassion, are Studying their Welfare, tho' they perceive it not, and in this cause what shall I say more, than returning all possible thanks to you, who next the Love and Mercies of God, are the Authors of my being and well being, and ought to acknowledge my self,

Your most Dutiful and Obedient Daughter,

May, 9. 1999.

Mercy How.

*'A Letter from a Scholar to his Friends.**Dear Father and Mother,*

† **A**fter my most humble Duty to you, and my true Love to my Brothers and Sisters, and to my Uncle and Aunt, and Cousins; hoping you are all in good health, as I and my Master, and the rest of his Familie, are at this present time (thanks be to God) These are to let you know, that I received your *Letter*, dated the 5th of this Instant *June*, together with the Books and Papers you sent me, for which, and also, for the many Testemonies of your Love, I return you thanks, and hope that happy Progress I have already made in my Learning, may in the end answer your careful Expectations. and in some Measure requit all your care and tenderness towards me; I beg your Prayers to God for his Blessing on my weak Endeavours, that you at length may reap the Harvest of your Expectation, with joy, and God have the Glory, to whose Protection I commit you, and remain,

Your Dutiful Son,
Richard How.

*June 20, 1699.**Post Script.**Is only a Copie, of my best Hand Writing.*

Next unto God, Dear Parents I Address,
My self to you, in Humble Thankfullness.
For all your care and Charge, on me bestow'd,
The means of Learning, unto me allow'd.
Go on I pray, and let me still pursue,
Those Golden Arts, the Vulgar never knew.

*A Letter of Excuse, to a Father and Mother.**Honoured Father and Mother.*

THe ill report that you have heard of me, I suppose comes from some of my School-Fellows, who either envy my Happiness, or by aggravating my faults, would be thought to seem less criminal themselves; tho' I must confess, I have been too remiss in my Studies, but when I consider the Time and Credit I have lost thereby, the first being irrecoverable, but my double diligence for the future, I hope will regain the last, that I may still Subscribe my self,

Your Dutiful Son,

James Lowe.

May, 25. 1699.

To which I add, some of my best writing, which be pleased to accept of, until I can write better.

These Honoured Parents, are but small effects,

Of your Love, and manifold Respects.

These few unpolished Lines, cannot Express,

The Thousand part, of my due thankfullness.

For your least favours, yet if these you grace,

With acceptation, I in writing race.

Shall run more swift, by that encouragment,

And in due time, some Nobler Piece Present.

A Letter from an Elder Brother, to a Younger, exhorting him to good Behaviour, and setmely Carriage.

Dear Brother,

I thought fit, seeing you are arrived at sufficient years of discretion, to put you in mind, that your Childish affairs ought now to be laid aside, and instead of them more serious thoughts and matters take place, that so you may add to the Reputation of our Familie, and gain to your self the good esteem of being Vertuous, which is of great value, and ought to be prized at no common rate, as being the chiefest adornment of Youth and Age.

Nor would I have you take this Admonition amiss, or altogether out of humor, and consequently term it out of season, but as the true Sence and Cordial desire of him that Loves you and wishes your advancement and welfare equal with his own, coveting nothing more than to see you thrive both in Wealth and Reputation; and so hoping this advice will not betaken amiss, nor create any wronge understanding between us, I take my leave and am,

Your very Loving Brother.

W. Philips.

Ju. 28, 1699.

A Letter of Counsell from an Aunt to her Neece.

Dear Cousin,

I cannot but express the joy I conceive to hear that you take your Learning so well, and are
so

so diligent therein, the which that you would persevere in, would yet add more to my comfort especially when I consider, that thereby, you will not only be free'd from evil Company, and evil Imaginations, too frequently the attendants of Idleness (In all those whom the Divine Grace Rules not) but that; Dear Child, you will be enabled to obtain, when you come to years of more maturity, both Credit and Advantage, when those that have squandred away their Youth in Idleness, must be content to come short of either; Wherefore that you may accomplish, what you have begun, be circumspect and diligent therein, as you expect to continue in my favour,

Your Loving Aunt,

Ann How.

And Dear Cousin, by way of Post-script, take the Following Character, of a Virtuous Virgin,

A Virtuous Virgin, may properly be called the Treasure of Chastity and Innocency: Meekness and Humility are her constant attendants, and Pride knows not her Dwelling.

Her words are few, and those delivered with Deliberation, because she thinks twice before she speaks, that she give no occasion to others by speaking vain words.

Amongst Strangers, she rarely speaks, unless she be asked a Question, or otherwise Business of importance requires it.

She delights not in much talk, and flies from Vanity, The sound of vain words renders her restless and uneasy, till she has found a retirement to the Grace of God (in her own Soul) to be free'd from the Temptations of vain Persons.

At the repetition of any wanton discourse, she blushes,

blushes, and turns away: for the future, shunning those that give themselves up to such vanity.

The spare time she hath (when her daily Labour is over) is spent in Meditating in the Holy Scripture, of Gods Mercies in delivering those that trusted in his Name, out of the Hands of their Enemies, and of Gods sore Judgments upon those Rebellious Sinners that despised his Loving Kindnesses.

Lastly, Her Obedience to her Parents (or Tutor) is wonderful, and respects to her Superiours and Equals, and Inferiours no less.

If such a Virtuous Virgin, as is before described Marry to a Virtuous Young-Man, He will say with the Wise-Man. "Portion is a Worldlings object, Beauty the Amorous fools darling, "Whereas Virtue be she never so Poor, nor to "the outward Eye never so mean retains in her, "what may truly enrich those that shall have her, "and express that Beauty in Age, which far surpasses all others in their Prime (the Author witnesseth this, his Wife and he being each above 60 years of Age; Divine Grace Ruling)

She will be as a Crown unto him in all Earthly respects, where God joyns in undefiled Love; where this is witnessed (in a Couple thro' Grace Ruling in each) theres nothing in the World, can Equallize the happiness, that attends that Estate.

A real community of Bodies, and union in Souls (tho of Different opinion in some lesser matters of Religion) that they two seem changed into One.

And if the Communication of our Secrets to our Friend is a pleasure, how much is the delight we receive from the oppinning of our Heart to that Dear, she who is Linked to us by such Obligations of Love and Duty, who is as our self, and to whom I discover the most intimate secrets of my Heart.

What

What greater Testimony can there be of a greater Indissolvable Amity, than for her to forsake all her Relations, and to be (as it were) no more ones self, but wholly assign'd to her Husband, on whom she solely depends:

If he be in Prosperity, his Felicity is doubled in seeing her Participate in it; If he be in Adversity, he beareth but a part thereof, and moreover he is comforted, and assisted by her.

Her Children (tho' many in Number) are almost none in Noyse, her Nod, or Look, being a sufficient Helm, to turn them as she pleases.

The Heaviest work of her Servants (if she have any) is made Light, by her orderly, and seasonable Enjoyning it: Wherefore her Service is accounted Preferment, and her Teaching, better than Wages.

And thus she is happy in her self, and renders, the like Felicity to those, that Imitate her Virtues.

See the Mourner Comforted for the loss of a good Wife.

*A Letter from one lately gone from School,
to his late School-fellows.*

Loving School-fellows,

I Return you hearty thanks for all the Kindness, which you formerly shewed me, when I was with you, and do now let you know, tho' too late, that while I had the opportunity, which you now enjoy, I had made a better Improvement of those precious Moments, which I then too much slighted, and neglected: Therefore I advise you as a Friend, to beware of that harm, which I am now too sensible of, and know that the greatest time you can spend in Learning,
will

will be too little to gain perfection in those most Exquisite Arts, which you are now Labouring after (in the Fear of God I hope) the Friends of those of you that dwell near me, are in good Health, who desires their Love may be Remembered unto you; pray let me now and then have two or three Lines from you, and you will very much oblige,

Your Loving, but late School-fellow,

Joseph Samm.

A Letter from a Youth at the Writing School, to his Father at London.

Dear and Loving Father,

MY Humble Duty to you and to my Mother, and I return you Hearty thanks for all your Kindnesses shewed to me, I make bold to send you this Letter of my own Writing, being the first Fruits of my Endeavours in this kind, and hope you will please to Pardon the Imperfections herein. and I doubt not but in a short time, to be so well accomplished, as to give you a better Account of the Expence of your Monies, and my own time, wherefore at present, let me crave your acceptance of this, from

Your Dutiful Son,
Thomas Randall.

July, 9. 1699.

✍ That a Letter of one sheet or less, sent by the Post 40. or 50. Miles, cost 2d. Carriage, But if you inclose one piece of paper, in another it is 4d. So that every single Letter inclosed in one, are so many two pences, if the Post-Man knows the number. A

A Letter from a Young-Man, to another, to request a kindness.

Loving Friend,

Relying upon the long familiarity, that has passed between us, and your large protestations of Sincerety in friendship, urged by necessity, and the halt that my occasions require, I have made bold to let you know, that I stand in need of ——— with which, if you can possibly furnish me, without any prejudice or hindrance to your own affairs, I shall take it as an Extraordinary kindness, and if it stand with your conveniency, Pray send it by the Bearer, or by some other speedy Hand, and in so doing you will very much oblige, him, who is,

Your Friend to serve you, in what I can,

Sept. 21. 1699.

A. G.

An Answer to the last Letter.

Dear Friend,

I was not a little glad, upon the perusal of your Letter, of the 9th Instant, that you would be so kind at last, as to put it into my power, to do you any manner of service, whereby, I might more immediately signalize some marke of true Friendship, nor indeed could you have required it at a more seasonable time; Wherefore not to give you any delay, I have sent by your Bearer, what you desired, and shall always, be glade to oblige you in this kind, as far as my Abilities will extend: And so with my hearty good will
tow-

towards you, and good wishes for the prosperity
of your Affairs, I remain,

Your unfeigned Friend,

Sept, 27. 1699.

William Mellinger.

Post Script.

True Friend,

BEcause, we may have occasion to write often
to each other, I shall desire, that you put
in the Post-script, of all your Letters, somewhat
of News or other Secret's; written in one of
these two ways of writing, which follow.

First, Put a penyworth of the Spirit of *Vitriol*
in a Thumb-bottle, to which put half so much
Spring water and write with it, and when I hold
it to the Fire, Letters will appear black, tho' no
writing before can be seen.

Or write in *Transhand*, which is but the Chang-
ing of 5 or 6 Letter of the Alphabit, as for *e. u.*
l. m. Read *e. a. r. n.* and the contrary, and
for *w.* write *aa.* But I shall give you one Ex-
ample, as

*Mael palchuso Elioms by Gifts; sel if yea rova te
gian, they aairr rovaio te reao.*

Read Thus,

Never purchase Friends by Gifts, for if you
leave to give, they will leave to Love.

*A Letter from a Young-Woman, to her
Cousin, intreating her Company.*

Dear Cousin,

If you knew how tedious your Absence is to me, you would be more forward to gratifie me with your Company.

I Remember, at our parting, you made me a promise, of a speedy return; however I will interpret the best of your good intentions, and pardon you the time relapsed, if with a compliance to this my request, you let me have your company with all convenient speed, in expectation of which, I rest,

Your most affectionate Cousin,

Octob. 9. 1699.

Mary Samm.

A Letter from one Woman to another, recommending a Servant Maid to her.

Friend,

I have made bold to recommend the Bearer hereof to you, hoping you will entertain her in the Nature of a Servant, as for her Qualifications in whatsoever employ she will undertake, let my word be your security, for her performance, her Abilities being well known to me, and for her Truth it has hitherto been unquestionable; wherefore submitting the rest to your Discretion, I take my leave, and rest,

Your assured Friend,

Nov. 10, 1699.

Sarah Thompson.

*A Letter of Trust.**Friend,*

WHEN you have perused this paper you will understand, I would have you give Credit to the words of the Bearer, as to what he shall relate more than is contained herein, or more indeed than I thought on this occasion, necessary, or convenient to commit to paper.

Nor need you fear to entrust him with any secret, for I have proved his fidelity, and am altogether assured you may put confidence in him, though in things or Affairs of the greatest consequence or moment, so submitting the rest to your discretion, I take leave to Subscribe my self

*Your faithful Friend,**Decem, 19. 1699.**Edward Samm**A Letter from one Sister to another,
to enquire of Health, &c.**Dear Sister,*

YOUR not writing to me so long a time, puts me somewhat in doubt, that either you are not in Health, or, that some unhappy Accident has fallen out; Wherefore to remove my fears; Pray, with the first conveniency, be so kind as to send me a Letter, by which I may be made sensible how it fares with you.

And moreover forget not to let me know how our Friends and Relations are, as to their Health.

Health, and Welfare (with my true Love to you all) and in so doing you will very much satisfy her, who is

Your Loving Sister,

May, 11. 1699.

Elizabeth Penn.

An Answer.

Kind Sister;

I cannot but return you hearty and unfeigned Thanks for your Care and regard towards me, and must at this time beg your Excuse, that I have been so negligent, as not to write to you.

I must confess I had no want of opportunity, but hoping you will pardon what is past, I shall be more diligent for the future, as to what you desire to know.

These are to certify you, that my self together with all our Friends and Relations, are in good health, praised be God for the same, and desired most kindly to be remembered to you, not being a little glad, after so long absence, to hear of your health, This being all at present, I rest,

Your Loving Sister,

June, 7. 1699.

T. M.

*A Letter of Advise from a Father
to a Son.*

Son,

It is now so long since you departed from me, that I cannot but judge you by this time to be at Years of Discretion, sufficient to take upon you the management of some Affairs in the World;

World; in order to which, for your better Ability, I have sent you by the Hands of your Uncle A. C. 20^l. And as I find you improve that, you may expect a greater Sum: And the better to confirm you in your Undertakings, let me give you a few words of Advice; First, when you settle your self in the World, beware of being enticed, or drawn away by Flatters or debauched Persons; nor is there any better way to shun it, than to turn in your Mind to God's Grace, which leads out of Folly, and to avoid such Company; in the next place, be diligent in your Affairs, mind your Employment, and deal uprightly with all Men in the fear of God, who sees all our Actions; remember that you every day before Night, set down in a Book what Money you trust, and what indebted, keeping a just Accompt with all Men; whereby you may not only gain an honest Repute, but expect a Blessing from God upon your Endeavours; but above all, prefer the Service of your Maker, praying to him for his Suport and Assistance, before you undertake any weighty Matter; and in so doing, you will not fail of Living happy; so shall it greatly oblige him, whose Joy it will be to see or hear that you do well; and so at present, taking my leave, I remain

Your Careful and Affectionate Father,

Bedford, July
21. 1699.

C. B.

Post.

Post Script,

And Son; When you walk the streets of *London*, and do happen to see a Man take out of the dirt a Guinea, or Gold Ring, and he pleads he knows not what it is worth, seeming to have a desire to sell it, I charge you buy none of them; for you must know there are many Rogues in the City, that make it their Imployment, to Cheat Country Men, pretending they find such Rings, which the Inocent Country buys of them, when they are Counterfiet stuff, But if you happen upon such a Rogue have him to a Goldsmith to try the mettle, but go he will not, because many such Rings may be in his pocket.

A Letter from a Youth to his Father, who is desirous to be bound Apprentice.

Dear Father,

THese are to put you in mind, that I have been about Six weeks upon Tryal, and find the Tradeso agreeable with me, that I desire nothing more than to be bound, that I may lose no more time, considering I am of sufficient Age.

I have acquainted my Master with my intentions and Resolution, who very well approves of my willingness; Wherefore let me intreat you, to take the first opportunity of coming to Town, that so, things being settled, I may no longer be delayed; But however, Dear Father, submitting all things to your good time and pleasure, I continue, as heretofore,

Your Dutiful Son,

Sep. 27. 1699.

John Dobbings.

*A Letter from an Apprentice in excuse
of himself, to his Master.*

Loving Master.

IN consideration, that I have been charged, before you, for Injuring you, in betraying my Trust, I have thought it highly convenient, to let you know, that tho' I cannot altogether excuse my self of some neglect, yet my Enemies have greatly added falsehood to that part which is true, and thereby giving you, no doubt Stories large and foul enough to ground your Anger on? but however, Pray consider (let me intreat you, with your self, that all which is reported, is not at all times true, many times Persons have been wrongfully accused, with as bold a Confidence, and Specious pretence, as can be well imagined; and yet upon due Examination, have been found Innocent; All I intreat *Most kind Master*, is that my Accusers may be produced, and I with them brought face to face, that so at least their Conscious guilt may appear in Blushes, if not a publick confutation of the main thing, with which they have falsly charged me, And so in hopes you will (in pitty to my injured Reputation) grant me this one request, I Subscribe my self,

Your Humble and Obedient Servant,

N. C.

A Letter from a Young-Man, newly out of his Apprenticeship, for Goods to his Friend, Chapman, or Correspondent.

Loving Friend,

THis is to acquaint you, that I have finished my Seven Years Apprenticeship, and am by the Mercy of God, and assistance of my Father and Friends, just entring into the World, for an honest Imployment, and being conscious to my self, that my Trade depends very much upon Acquaintance with honest Men, makes me thus bold to renew our former intimacy. *Friend*, if it lyes in your power to be assistant to me in the way of my Trade, either by your self, or other Friends, I shall not only thankfully acknowledge your kindness, but to the utmost of my Power approve my self, as I am

Your Friend to serve you in what I can,

R. M.

Another Letter for Goods.

Friend,

I am credibly informed, by a Friend, both of yours and mine, that you are very well provided and stockt with Sundry parcels of Wares, such as I have at present some occasion for, Wherefore I am willing to Essay a Trade with you, if you please, and would pray you for the present to send me about 20 *l.* worth for a Sample, and if I find they are for my turn, I shall at the next return of the Carrier (God willing) give order for 40, or 50 *l.* worth more, send them

and the lowest price of them by the first opportunity, and I shall be punctual in making payment according to order, in the mean time, I remain,

Your Friend,

Octob. 19. 1699.

Samuel Green.

The Answer.

Friend,

YOurs, of the 19th, Instant I received, and according to your order, have sent you (by W. P. our Carrier) a parcel of Goods, which come to 47^l. 02s. 10d. The particulars whereof, together with the prizes are inserted in the Bill of Parcels herein inclosed, and hope they will prove to you Satisfaction, and be the foundation of further Acquaintance and Dealing with you, and assure your self, that whatsoever you shall intrust to my charge shall be performed and managed with the greatest fidelity, imaginable, and if their happen any miscarriage in packing or ordering of Wares, before they come to your hands upon notice given thereof, it shall be amended, or allowed for, to your content, in the mean time, I take leave and Subscribe my self,

Your Friend,

Octob. 29. 1699.

G. F.

*The Bill of Parcells, mentioned above Sold to
Sam. Greene of, &c. Octob, 29. 1699,*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Box of Cinamon —————	07	09	02
7. Barrels of Raisons in the Sun ———	06	06	08
120 l, of Pepper, at 2 s. per l. ———	12	00	00
144 l. of Tobacco, at 20 d. ———	12	00	00
A Box of Sugar Candy 64 l. ———	03	07	00
A Box of fine Sugar ———	06	00	00

Total Sum 47--02--10

*A Letter, requiring the Payment of Money,
which serves for an Acquittance.*

Friend and Chapman,

I find upon the stating the Accounts, between you, and me, that several considerable Sums of Money are due to me from you; Wherefore having present occasion for 20 l. I desire you to send it me, by the Bearer hereof (or name the Carrier) and in so doing you will very much oblige me, for indeed, I would not have given you this trouble, had not my Business been urgent.

As for the payment thereof, this Letter, and the Bearers Acquittance shall be your sufficient Security and discharge, In witness whereof I have hereunto set my hand this 16th day of May, 1690.

John Chapman.

*An Answer to the last Letter:**Loving Friend,*

I sent by the Bearer, according to your desire 20 l. And have taken his Acquittance for it, but because, you know I send but for small parcells of Goods at a time ; Therefore I desire you always for the future, when I send you any Money, that you mention in the Acquittance, the names of the Goods, for which you then received the Money, or at least, I desire you, to mention, what Moneys remain unpaid ; For by Experience I have found, and certainly known (that for want of which) some poor Tradesmen in the Country, have come to los's, either by the Masters, or their Apprentices, receiving the Money, never mentioning for what Goods, Pray take it not ill that I thus write, for I am satisfied of your honest dealing, but know not the Servants you may intrust to receive the Money I send, so with my Love to you, I rest

*Your Friend and Chapman,**May 30. 1700.**William Lovetruth**A Servants Letter to his Master, being absent.**Loving Master,*

Yours of the 8th past, I received, and shall be as careful in the management of your Affairs as if they were my own concerns, my diligence, shall always (in your absence) supply your Room, I have discoursed *Samuel Clark*, concerning your Affairs, and he seems very inclinable

ble to have an accommodation therein, and intends speedily to write to you himself concerning it; As for those Goods which you ordered to be sent you, I find them not for your turn; But *John Scott*, has some Excellent Wares, which if you approve of, I shall send you by the first opportunity after order; I have inclosed some samples with their prizes; Thus with my humble Service to you, I remain,

Your faithful Servant,

May, 9. 1699.

Robert Philips.

Note, That if you write, to a *Father*, or *Master*, or other Relations, Direct the Letter (I mean the Supercription) as if it came from a Stranger, for Reasons that might be given.

A Letter to a Friend, to desire him to endeavour Peace and Love, between two Persons at Difference, and about to go to Law.

Loving Friend,

THis is to acquaint you, that two of your Friends, which are my Friends also, are at variance, for which I am very much troubled; I pray (if you think you cannot reconcile them) you will give me your Advice, what I had best do in the matter, and I shall be very much ingaged to you for the same, and remain,

Your Friend,

A B.

*The Answer, with Advice.**Loving Friend,*

I am sorry to hear, that any called Christians should be for going to the Law, viz. To see the Lawyers to be revenged upon one another, that is, by casting away their Money, to get a Jury of Men (it may be strangers or worse) to end it, for them, when they may chose such Men (their Neighbours and Friends) to end it for them, which is much better, because less charge and trouble.

Therefore let me advise you to endeavour to perswade them to Christian Love, and to either end it themselves, or chose 2 Friends to do it for them, for the Apostle blames such as was for going to Law; But if one party is for the Law, and the other not, then, he that Loves Peace, rather than the Law, is not to be blamed to use the Law of the Nation to defend himself, nor indeed can he avade it, if his opposer seeks revenge, by putting him to trouble and charge.

To conclude, do you seek peace, for the Peace makers work is a blessed work, and if you win them a little into Christianity, and find them willing to refer their case to you, Then desire each party to put into your hand or some other Friend 40s. a piece, or according to the damage let the Sum be double, and both parties consenting (before witnesses) that the Money shall be disposed, as you see good, this done, get the parties to release each other, by setting their hands and Seals, to a general Releases, in short, according to the following forme, or larger if you please, Thus having quited each other, that is, forgiving one anothers Trespasses as they would have their Father which is in Heaven forgive their Trespasses;

passes; For its observable that most Men that have spent much Money on Lawyers, do at last repent their not taking our Saviour Christs Command, as their Rule, *Forgive us our Trespases, as we forgive them that Trespase against us*, Mat. 6. 12. So hoping you shall accomplish your desires of Peace, I rest

Your Friend,

W. M.

One of the short general Acquittances.

K Now all Men, that I *A. B.* Have remised, released, and by these Presents do for me my Heirs, Executors and Administrators, remise, and for ever quit, claim, unto *C. D.* his Heirs, Executors and Administrators, all manner of Actions and causes of Actions, Trespases and demands whatsoever, which I the said *A. B.* ever had for any matter, cause or thing whatsoever, from the beginning of the World unto the day of the Date hereof, In witness whereof I the said *A. B.* have hereunto set my Hand and Seal, this first day of *May*, 1699.

A. B.

To which let the parties set their Hands and Seals each, having one, with witnesses, Then may you deliver the Moneys to one or both the parties as you see cause,

A short Acquittance in full.

July 16. 1699.

Received then of *A. B.* the Sum of
 Five Pounds in Money and Goods,
 which is in full of all Accounts, what-
 soever from the said *A. B.* to this Day;
 I say, Received in full, 5*l.*

By Me, T. King.

An Acquittance for Rent.

August the 3. 1699.

Received then of *A. B.* the Sum of
 Seven Pound in full for a Quarters
 Rent for the House he now dwells in,
 due the 24th of June last past unto me, -- 7*l.*

R. S.

*A Bill, or Note to pay the Bearer a
Sum of Money.*Friend *A. B.*

I desire you to pay the Bearer *W. M.* or his Assi-
 gns the Sum of Ten pounds at sight, and this
 with his Receipt shall be your discharge for so
 much Money. Witness my Hand the 21st day of
 May, 1700.

R. S.

A Bill to lend Money by.

K Now all Men that I R. S. of B. in the County of B. Husbandman do owe unto W. M. of B. in the County of C. Yeoman the Sum of Twenty Pounds of Lawful Money to be paid to the said W. M. his Executors Administrators or Assigns, on the third day of June next, for the true payment whereof I bind me my Heirs Executors and Administrators in the Penal Sum of Forty Pounds of like Lawful Money firmly by these presents. In witness whereof I the said R. S. have hereunto set my Hand and Seal this 26th day of April 1698.

*Scaled and Delivered in
the Presence of*

R. S.

J. M.
T. W.

*A form of a Will, of a Man having
no Children.*

I Thomas Man of W. in the County of B. Yeoman (being at this time in good and perfect Memory through the Mercy of God) do make this my last Will and Testament in manner following (that is to say) I do give unto my Cousin G. M. Twenty Pounds of Currant English Money, I do give unto the poor Widows and Fatherless Children of W. aforesaid Five Pounds of like Currant Money, I do give and devise unto S. W. my Brothers Son all that Cottage or Tenement Situate in the Parish of R. in the said County of B. now in the occupation of G. S. with the Close adjoyning, to him the said

said S. W. his Heirs and Assigns for ever * I do
 give unto S. M. my Loving wife
 * *This is a* all the rest of my Goods and Chat-
free Estate by tels and personal Estate whatsoe-
Gift and S. W. ver. Also I do give and devise un-
may Sell it. to S. my said Wife and her Heirs
 all my other Lands and Tene-
 ments lying in the Parish of P. in the County
 of F. and now in the several occupations of R.
 S. and I. S. or their under Tenants. And also
 all that Messuage or Tenement Scituate in the
 parish of St. Peter in the said Town of W. and
 now in my own occupation, together with the
 Orchard and all other the appurtenances thereto
 belonging. Lastly I do make and constitute S. my
 said Wife Executrix of this my last Will and
 Testament, written with my own Hand this sixth
 day of May, in the Year of our Lord Christ, ac-
 cording to the English account One Thousand
 Seven Hundred.

Scaled Published and Declared
by the said T. M. for and
as his Will and Testament
in the presence of
 N.O. G.R. S.Q.

T.M. *

Note, That the party who signs and Seals
 his Will, is to do it in the presence of three
 witnesses who are to set their Hands, (not under
 three) and it is not much matter whether the
 witnesses hear the Will read or no, so as they hear
 the party say he acknowledgeth that writing to
 be his Will, to which he sets his Hand and Seal,
 for if they did hear it read it cannot be supposed
 that they can Remember the Contents thereof,
 A Man above 14 years of Age may make a Will
 of his Goods, and a Woman above 12, but nei-
 ther can will their Lands until 21 years.

If a man Dies without a Will, and leaves both free Land, and Goods, his Wife will have the third part of the profits of the Land during her Life, and one Third part of the Goods for ever; and the next akin to the Husband the other two third parts. But he that makes a Will, and leaves his Wife a certain Sum to be paid her yearly during her Life by his Executor, should also give her some of his moveable Goods.

If a Man Dies without a Will Sign'd and Sealed leaving many Children, the Eldest Son claims all the Land, but if he leaves Daughters only, they will be Co-heirs to all free Land.

Coppy-hold Land is not given by Will, but past by Surrender in Court.

Wills by word of Mouth, called *Nuncupative Wills*, is not good to pass Free-hold Land, but for Goods or *Lease-hold Land*, it often passeth the Court for good, if under 30*l.* value, the Court writing one from the Mouths of 3 or 4 Witnesses, and they to give Oath to it, and put in writing within 6 Months after the parties Decease.

To Will Lands to *A. B.* for ever; or to *A. B.* and his Assigns, this is but for Life, But I give and devise unto *A. B.* his Heirs and Assigns for Ever; So *A. B.* may Sell it.

The word *Executor*, is the Name given to him that is to see the Will performed; But if a Woman she is called in the Will, *Executrix*; No Will without an *Executor*, if so, the Will is voyd.

A Form of an Inventory.

An Inventory of all, and Singular the Goods Chattels, and Credits of A. B. late of G. in the County of D. Yeoman, Deceas'd; taken and Aprized the 2d. day of May, An. Dom. 1698. By us whose Names are here under Written.

	l.	s.	d.
I mprimis, Good Debts due to } the Deceased upon Bonds. }	055	00	06
Item. Desperate Debrs due to } the Deceased upon Bonds. }	035	10	00
Item. Interest Due to the Deceased.	005	17	00

✿ *Note, That when you have Prized the Goods in the House, and if he left Goods in some other Man's House, then go on thus,*

Item. Goods of the Deceased in }
Widow Lane's House; as two Feather-Beds, and two Bed-steads. } 019 | 10 | 00 |

Item. In the Hall, 2 Long Tables. 003 09 10

Item. In the Chamber, 2 Cupbards. 001 08 07

Item. In the Brew-house, 7 Tubs }
and a Cooler; and other Lumber there. } 012 | 07 | 03 |

So go on from Room to Room.

Item. His wearing Apparel, }
and Money in his Purse. } 002 | 07 | 06 |

Sum of the Inventory, 203 13 08

Appraized by us, M. S. G. H.

of

Of Women, Children, and Servants.

First of Women.

THe Woman at Marriage, becomes wholly the Man's, together with all her moveable Goods, and if Goods be given to a Married Woman, they all immediately, become her Husbands, she cannot Let, Set, Sell, Give away, or Alienate any thing without her Husbands Consent, nor her very Apparel, and at her Husbands Decease go to the Executor or Administrator of her Husband (excepting her Necessary Apparel, which with the consent of her Husband, She may give by Will, not otherwise, by our *English* Laws.

The Wife, after her Husbands Death, having no Joynture settled before Marriage, may Challenge the Third part of his yearly Rents of free Lands for her Life, and also the Thirds of the Rents of such free Lands as he Sold in his Life time, if she did not consent to a Fine; But if her Husband Died without a Will in writing (leaving no Child) She will claim the Thirds as above, and the Third parts of the Goods for Ever, and the other two Thirds goes to the next of his Kindred.

But if she be the Wife of a Free Man of the City of *London* (he Dying without Will, leaving no Child as before) She will Challenge by Law, Three parts of four of her Husbands Goods and Chattels, and one Third of the profits of his Free Lands, for Life, the Goods for Ever.

The Husband must Answer for his Wive's Fault, if She wrong another by her Tongue, or by Trespais, he must make Satisfaction, and pay the Debts that she causeth, except he did before give notice, that they should not Trust her,

A Woman that Kills her Husband, is to be Burnt alive.

If a Wife bring forth a Child, begotton by another before Marriage, but Born after Marriage, the Husband must own the Child, as Heir at Law.

A Wife cannot be a witness for or against her Husband, they *Two* being so much *One*.

If a Wife bring forth a Child, during her Husbonds long Absence, tho' it be some years, yet if he Lived all the time within this Island, he must Father that Child, and if that Child be her first born Son, he shall Inherit the Husbonds Estate, if Intailed, or left without Will.

A Woman, that doth not here of her Husband for Seven years together may Marry another Man.

If a Woman have no Son, but Daughters, the Lands, as well as Goods are Equally divided amongst the Daughters, who are Co-heirs.

Man and Wife are so fast joyned by our Law, that they may not be wholly parted by any Agreement between themselves, but only by Sentence of a Judge, for *Adultery*, &c.

Of Children,

A Father may give all his Estate (not intail'd) to any one Child, the Consideration whereof keeps some Children in great Awe.

A Son at the Age of 14, may Choose his Guardian, be an Executor, may consent to Marriage (if not an Apprentice) may by Will give his Goods and Chattels, and become bound in Bonds or Covenants, for Necessaries, as Food Rayment Schooling, &c.

At the Age of 15, he may be Sworn to his Allegiance to the King.

At 21. He is said to be of full Age, may sell Land (which in other Countries, is not till 25) when the heat of Youth, is somewhat abated, and they begin to be stayed in Mind, as well as in Growth, viz. *Such as Live in the Fear of God*, Job. 28, 28.

A Daughter at 7 years, may consent to Marry, tho she may afterwards dissent: At 9 she may consent to a Joynture.

At 12, She is able to confirm her former consent to Marriage, and if at that Age, she dissent not, she is bound, she may at that Age make a Will of her Goods, and become bound for Necessaries, &c. At 14, She may receive her Lands into her own Hands, that's given, or falls to her. At 21, She may Let, Sell or Will her Lands.

The Eldest Son Inherits all his Fathers Lands (if the Father Died without a Will) and to the Younger Children are disposed Goods and Chattels, and commonly the Eldest Son's Wife's Portion; and besides, some are careful to Educate them in some Profession, or Trade.

A Man Marrying a Wife having Free Land, and she dyeth, leaving a Child that's heard to cry and dyeth, the Man shall have the Lands for his Life, this is called *the Curtesie of England*.

Of Servants.

Ordinary Servants are Hired commonly for a Year (whereby they become Inhabitants of that Parish) at the end thereof they may be free (giving 3 Months warning before) and may place themselves with other Masters, only it is accounted Discourteous and unfriendly, to take another Man's Servant, before leave given by his Master, and Indiscreet to Hire a Servant without a Certificate of his Diligence and Faithfulness in the Service of his last Master, somewhat to this effect.

Memoradum. That I A. B. do Certifie, that C. D. the Bearer hereof hath been a Trusty Servant unto me, witness my Hand this 3d day of May, 1699.

A. B.

Servants and Apprentices, are accounted Slaves during the time of their Service, and are put to the worst of Drudgery for the most part.

But such Masters and Mistresses that live in the Fear of God (which Teacheth to do, as we would be done by, *Mat. 7. 12.*) will not make Slaves of any Servant, but will faithfully Instruct them in such *Arts, Skill, or Trade*, in Meekness as they promised by Indenture or otherwise.

Formerly Servants were Bought and Sold in the Markets, in *England* (as it is at this day in some Countries) but now, if a Foreigner Slave is brought into *England*, he is free from Slavery, but not from Ordinary Service.

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A Bond from One to One.

K Now all Men by these presents, that I *A. B.* of the Parish of *St. Peter* in the Town of *B.* in the County of *B.* Husbandman, am holden and firmly do stand Bound unto *C. D.* of the same place Yeoman, in the Sum of One Hundred Pounds, of Lawful Money of *England*, to be paid unto the said *C. D.* or his certain Attorney, Executors, Administrators, or Assigns, to the which Payment well and truly to be made, I do bind my self, my Heirs, Executors, and Administrators, firmly by these presents. Sealed with my Seal, dated the Second day of *June*, in the 10th year of the Reign of *William* the Third, King of *England*, &c. And in the year of our Lord Christ, 1699.

T He Condition of this Obligation is such, that if the above bound *A. B.* his Heirs, Executors Administrators or Assigns or any of them do well and truly pay or cause to be paid unto the above Named *C. D.* his Executors Administrators or Assigns the Sum of Fifty two Pounds Ten Shillings of Currant Money of *England* on the Second day of *December* next ensuing the date hereof that then this present Obligation to be voyd and of none effect or otherwise to stand in full Power Force and Virtue,

*Scaled and Delivered
in the Presence of
Thc. Watford.
Will. Whitebread.*

*A. B. **

A

A Bond from Two Persons to One:

K Now all Men by these presents that we *A. B.* of *Elflow* in the County of *B.* Taylor, and *C. D.* of *W.* in the said County of *B.* Grocer, are firmly Bound and obliged unto *W. M.* of the Parish of *St. Paul*, in the Town of *B.* in the said County of *B.* Yeoman, in the Sum of Twenty Pounds of Lawful Money of *England*. to be paid to the said *W. M.* his certain Attorney, Executors, Administrators, or Assigns; to the which payment well and faithfully to be made, we bind our selves, and each of us, our Heirs, Executors, Administrators, and every of them, firmly by these presents. Sealed with our Seals, dated the, &c. as the Bond above.

THe Condition of this Obligation is such, that if the above bounden *A. B.* and *C. D.* or either of them their or either of their Heirs Executors or Administrators do well and truly pay or cause to be paid unto the above Named *W. M.* his Executors Administrators or Assigns the full Sum of Ten Pounds and Five Shillings of Current Money of *England*, on the second day of *December* next ensuing the date hereof, without fraud, or further delay, that then this present obligation to be voyd and of none effect, or otherwise to stand in full Power, Force and Virtue.

*Sealed and Delivered
in the Presence of*

Thomas Rudd.
Will. Bamforth.

A. B. *
C. D. *

'A Bond from Three Persons to One,'

K Now all Men by these presents that we *A. B. of, &c. C. D. of, &c. and E. F. of, &c.* do stand firmly bounden and obliged unto *W. M. of, &c.* In One Hundred Pounds of Good and Lawful Mony of *England*, to be paid to the said *W. M.* his certain Attorney, Executors, or Administrators, to the which payment well and faithfully to be made, we bind our selves, and every of us firmly by these presents. Sealed with our Seals, dated the, *&c.* as the first Bond.

THe Condition of this Obligation is such that if the above bounden *A. B. C. D. and E. F.* or any of them their or any of their Heirs Executors or Administrators do well and truly pay or cause to be paid to the above Named *W. M.* his Executors Administrators or Assigns the Sum of One and Fifty Pounds and Five Shillings of Currant *English* Money on the Second day of *December* next ensuing the date hereof, Then this present obligation to be voyd and of none effect, or otherwise to remayn in full Power Force and Virtue.

*Sealed and Delivered
in the Presence of*

*A. B. **
*C. D. **
*E. F. **

*John West.
Will. Crawley.*

Note, That the Obligation was 100 *l.* which is double to the Sum lent as 50 *l.* So the Condition is to pay 50 *l.* - 5 *s.* the 25 *s.* Interest being put to the principal for half a year, after the

the rate of 5*l.* Interest for 100*l.* the year, so that if you put not the Interest with the Principal in the Condition you can demand no Interest, at the day of payment, But if the Creditor keeps the 50*l.* longer than the day of payment, Interest may be recovered for the time he holds it, after the day of payment.

A Bond from One Person to Two.

K Now all Men by these presents that I *W. M.* of, &c. am firmly bound and obliged unto *R. S.* of, &c. and *I. S.* of, &c. In One Hundred Pounds of Good and Lawful Money of *England* to be paid to the said *R. S.* and *I. S.* or either of them their or either of their certain Executors Administrators or Assigns or any of them for the true payment whereof I bind my self my Heirs Executors and Administrators firmly by these presents, Sealed with my Seal dated, &c. as in the Bond above.

THe Condition of this Obligation is such, that if the above bounden *W. M.* his Heirs Executors Administrators or Assigns do well and truly pay or cause to be paid to the above Named *R. S.* and *I. S.* or either of them their or either of their Executors Administrators or Assigns the full Sum of One and Fifty Pounds Five Shillings of Currant Money of *England* free from all Taxes or Charges whatsoever on the First day of *May* next ensuing the date hereof That then this Obligation to be voyd and of none effect or otherwise to remain in full Force and Virtue.

*Sealed and Delivered
in the Presence of*

W. M.

Welborn Dicks.
John Ireland.

A Bond from Three to Three.

K Now all Men by these presents that we *A. B.* of, &c. *C. D.* of, &c. and *E. F.* of, &c. are firmly bound and obliged unto *G. H.* of, &c. *I. K.* of, &c. and *L. M.* of, &c. in the full Sum of Forty Pounds of Lawful Money of *England*, to be paid to the said *G. H.* *I. K.* and *L. M.* or any of them their or any of their certain Attorneys Executors Administrators or Assigns to the which payment well and faithfully to be made we bind our selves and each of us Respectruely for the whole and our Heirs Executors and Administrators firmly by these present. Sealed with our Seals, dated the Five and Twentieth day of *March* in the Tenth year of the Raign of *William* the Third King of *England*, &c. and in the year of our Lord Christ 1700.

THe Condition of this Obligation is such that if the above bounden *A. B.* *C. D.* and *E. F.* or any of them their or any of their Heirs Executors Administrators or Assigns do well and truly pay or cause to be paid unto the above Named *G. H.* *I. K.* and *L. M.* their or any of their Executors Administrators or Assigns or any of them the full Sum of Twenty Pounds Twelve Shillings of Currant Money of *England* on the Nine and Twentieth of *September* next ensuing the date hereof That then this present Obligation to be voyd and of none effect or otherwise to stand in full Power Force and Virtue.

*Sealed and Delivered
in the Presence of*

A. B. *
C. D. *
E. F. *

Thomas Clark
John Partridge.

A Bond from One to One.

NOverint universi per presentes me R. S. de D. in Com. B. Baker, teneri & firmit. Obligari W. M. de Villa Bedford in Com. Bed. Rec-man, in centum libris bonæ & legalis monetæ Angliæ, solvend. eidem W. M. aut suo certo Attorn. Executoribus, Administratoribus, vel Assignat suis ad quam quidem solutionem bene & fideliter, faciend. obligo me Heredes, Executores, & Administratores, meos firmit. per presentes Sigillo, meo singulat, dat. primo die Aprilis, Anno Regni Gulielmi Tertio, dei Gratiæ Angliæ, &c. Desimo, Anno Dom. 1699.

THE Condition of this Obligation is such that if the above-bound R. S. his Heirs, Executors, Administrators or Assigns or any of them, do well and truly pay, or cause to be paid unto the above-named W. M. his Executors, Administrators or Assigns, the Sum of fifty two Pounds ten Shillings of Lawful Money of England, on the first day of October next ensuing the date hereof, that then this Obligation to be void and of none effect, or otherwise to stand in full power, force, and Virtue-

Sealed and Delivered
in the presence of

A. B.
J. D.

R. S. *

Note, That the Latin Obligation may serve for several Conditions in English, where one single Person is bound, to which I shall add the following Condition; (*viz.*)

A Condition for the true delivery of Malt or Money

THE Condition of this Obligation is such, that if the above-bound R. S. his Executors, Administrators or Assigns, do deliver, or cause to be delivered unto the above-named W. M. his Executors, Administrators or Assigns, the full quantity of ten Quarter of good, sound, well dried Winter made Malt, *Winchester* measure, by such quantity or quantities, and at such time or times as the said W. M. or his Assigns shall require the same at the Malt-House of the above bound R. S. situate in the Parish of St. Paul, in the Town of B. aforesaid, between the day of the Date hereof and the Twenty ninth day of September next ensuing the date hereof, or in lieu of the aforesaid Malt, to pay, or cause to be paid the full Sum of Nine Pounds, and Five Shillings, of Lawful Money, to the said W. M. or his Assigns, at the time aforesaid, whether the said W. M. or his Assigns shall require: Then this Obligation to be void, or else to be, and remain in full Force and Virtue.

*Sealed and Delivered
in the Presence of*

R. S.

Note, That if the Money is not to be paid, but the Malt deliver'd as aforesaid, it is but leaving out that part.

Likewise some Men will not accept of a single Bond, or the Bond above, *From One to One*, and cannot get Bondsmen, but will have a Warrant of Attorney, to confess a Judgment upon his Goods, upon default of Payment, which you may write on the Back of a Bond, bearing the same Date, as follows.

H

A

A Warrant of Attorney.

To the Attorneys of the Court of Common-Pleas, and to every, or any of them.

THese are to Authorize you, or any of you, to appear for me R. S. of, &c. Husband-man, in an Accompt of Debt of One Hundred Pounds brought, or to be brought against me in the said Court, at the Suit of W. M. of B. &c. Yeoman, and thereunto confess a Judgment, and this shall be your sufficient Warrant for so doing. Given under my Hand and Seal this first day of April, in the year of our Lord 1699.

*Sealed and Delivered
in the Presence of
A. B. C. D.*

R. S.

& More, That sometimes a Warrant of Attorney is given as Security, to one that is become bound for another, instead of a Counter Bond, then you ought to Write at the bottom thereof thus,

Memorandum, That the Warrant of Attorney above Written, and the Judgment thereupon to be Entred, are only a Security, to bear harmless the above-named W. M. from one Bond, entred into by him, and the said R. S. unto M. C. of, &c.

*Sealed and Delivered
in the Presence of
M. S. T. W.*

A. B.

*The Latin Names for the Days of the Month,
and Money, set in Latin Bonds.*

1. **D** At. primo die }
Dated the first }
Day.

2. Secundo.
3. Tertio.
4. Quarto.
5. Quinto.
6. Sexto.
7. Septimo.
8. Octavo.
9. Nono.
10. Decimo
11. Undecimo
12. Duocecimo
13. Decimo tertio
14. Decimo quarto
15. Decimo quinto
16. Decimo sexto
17. Decimo Septimo
18. Decimo octavo
19. Decimo nono
20. Viceffimo
21. Viceffimo primo
22. Viceffimo fecundo
23. Viceffimo tertio
24. Viceffimo quarto
25. Viceffimo quinto
26. Viceffimo sexto
27. Niceffimo feptimo
28. Viceffimo octavo
29. Viceffimo nono
30. Triceffimo
31. Triceffimo primo.

Latin Names of Money.

20 Shillings, Vigint solidi

30. Trigint. solidi
40. Quadragint. solidi
- 3 l. Tres libris
4. Quatuor libris
5. Quinque libris
6. Sex libris
7. Septem libris
8. Octo libris
9. Novem libris
10. Decem libris
11. Undecem libris
12. Duodecem libris
14. Quatuordecem lib.
20. Vigint. libris
30. Trigint. libris
40. Quadragint. libris
54. Quinquagint. libris
60. Sexagint. libris
70. Septuagint. libris
80. Octogint. libris
99. Nonogint. libris
- 100 l. Cent. libris
200. Ducent. libris.
300. Trecent.
400. Quadringint.
500. Quingint.
600. Sexcent.
700. Septigint.
800. Octigint.
900. Noningent.
1000. Mille libris
2000. Duo Mille
3000. Tres Mille
4000. Quatuor Mille,

&c.

Sometimes Bonds are Dated in *Latin* thus :

Anno Domini Millesimo Sexcentesimo Nonagesimo,
that is, In the Year of our Lord, 1690.

It is not so much material to Write the Names of Men in *Latin*, but it is good to name the Parish, as

T. R. De Parochia Sanctæ Mariæ,
T. R. Of the Parish of St. Maries.

In *Villa Bedfordiæ.*
In the Town of *Bedford.*

In Com. *Bedd. &c,*

✠ *Note*, That this may give a Man some knowledge of the Date of the *Latin* Bond, and the *Latin* Name of the Money he may be Bound in.

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A

A Certificate to remove,

To the Church Wardens and Overseers of the
Poor of the Parish of Elstow, in the County
of B.

THEse are to Certifie you, and others whom it
may concern. That we the Church Wardens
and Overseers of the Poor for the Parish of St.
Peter in the Town of Bedford in the County of
Bedford do own and acknowledge R. B. to be an
Inhabitant Legally Settled in our said parish of
St. Peter's and shall receive him, his Wife and
Children, when he or they shall become a Charge
to your said Parish, In witness whereof we have
hereunto set our Hands and Seals the 22, Day of
May, in the year of our Lord Christ, 1698.

Note, That the Church Wardens and Over-
seers being 4 Persons of the Parish of St. Peters,
are to set their Hands and Seals (as the Bond a-
bove) and after that two Justices set their Hands,
approving the same.

Now the Man having removed himself by Pro-
curing the Certificat, and there refuseth to do the
Common Duties of an Inhabitant, this seems not
to be equal.

But if I do the Duties to the High-Wayes, &c.
Sith he, the Law makes me an Inhabitant, that I can-
not remove to the Parish from whence I came; How so;
can one Law interferr with another; I see no rea-
son why our Law makers, should not injoyn such
to do Town Duties (being dwellers there) not-
withstanding, the Certificate need not lose its
Force

The form of a Lease.

THIS Indenture, made the first day of *May*, in the year of our Lord Christ 1698. *Between W. M. of, &c. Yeoman of the one part, and R. S. of, &c. Husbandman of the other part, Witnesseth*, that the said *W. M.* for and in Consideration of the Rents and Covenants, hereafter in these presents mentioned, *hath Demissed, Granted and Letten*, and by these presents doth demiss grant and let unto the said *R. S.* all that Messuage Cottage or Tenement, &c. or all those ten Acres of Arable Land, &c. (*according as you are directed by the Old writings, nor need you set the buttings and boundings, if you know who has it in Possession, or late in the Occupation of, &c.*) in the said parish of *B.* To have and to hold the said ten Acres by estimation of Arable Land, &c. with the Appurtenances unto the said *R. S.* his Executors Administrators and Assigns, from the nine and Twentieth day of *Septembor* next ensuing the date hereof, for and during, and unto the full end and term of Six years from thence next ensuing fully to be compleat and ended, *Yielding and paying* therefore, during the said Term, unto the said *W. M.* his Heirs and Assigns, the yearly Rent or Sum of Seven Pounds of Currant *English Money*, at the two most usual days of payment in the year (that is to say) the Five and Twentieth day of *March*, and the Nine and Twentieth day of *September*, by even portions, *And* the said *R. S.* doth for himself, his Executors, Administrators and Assigns Covenant, Promise and Grant, to and with the said *W. M.* his Heirs and Assigns, that he the said *R. S.* his Executors, Administrators and Assigns, shall and will well and truly pay, or cause to be paid unto the said *W. M.* his Heirs and Assigns,

signs, the said yearly Rent of Seven Pounds as the same shall grow due and payable, and also shall keep in good Tenantable repair all the Clay Walls, Glazing and Thatching, all the said Term. In witness whereof, the parties first above named to these *Indentures* interchangeable have set their Hands and Seals, &c.

Note, That if there be some Meadow with the Arable Land, the Lease may begin at *Michaelmas* for 3 or 6 years. Then you may put in these words before, In witness, &c. It is also agreed between the said parties, that it shall be Lawful, for the said R. S. to enter upon the Meadow, Fallow Lands, and Sheeps-Commons, at Lady day next, before the beginning of the Term, and shall Leave the same, at Lady day next, before the end of the Term.

*A Form of a Pass, for the Servant of
a Captain, &c.*

THESE are to desire all Officers and Souldiers and others whom it may concern, to permit and suffer the Bearer hereof T. M. my Servant to Travil (with two Horses) from H. in *Bedfordshire*, to my House in *London*, without Let or Molestation; Given under my Hand and Seal the 20th day of *December*, 1698.

To all Officers and Souldiers,
and others whom this
may Concerne.

P. B.

A Condition for a Pawn.

THe Condition of this Obligation is, such, Wheareas the above-named *W. M.* hath received of the above-bounden *H. L.* Ten Stone of Flax for a Debt of Thirty Shillings; If therefore the said above-bounden *H. L.* his Heirs, Executors or Administrators, or any of them, do well and truly pay or cause to be paid unto the above-named *W. M.* his Executors, Administrators or Assigns, the said Sum of Thirty Shillings of current *English* Money (for the redeeming of the said Flax) on the Third day of *May* next ensuing the date hereof; But upon default of Payment of the said Thirty Shillings, on the said Third day of *May*, limited for the payment of the same. If therefore the said *H. L.* his Executors, Administrators and Assigns, do and shall suffer the said *W. M.* his Executors and Administrators, peaceably to enjoy the same Flax for the said Debt. Then this Obligation to be void and of none effect, or otherwise to stand in full Power, Force and Virtue.

A Testimonial for a Fire,

Gentlemen and Neighbours,

IT happened that on *Tuesday* the 14th of *May* last past, a Sad and Lamentable Fire broke out in the House of *A. B.* of, &c. Widow, which in a short space (notwithstanding all means that could be used for the Quenching the same) Consumed to the ground the said House of the said *A. B.* and also Two more Dwelling Houses of *C. R.* of, &c. aforesaid, near adjoyning to the same; And all the Barns, Stables, Garner, Brewhouse, and other out-Houses of the said *A. B.* and all her

her Household Stuff, Grain, and other Goods (except some small things) the Loss in the whole amounting (by a moderate computation) to the Sum of 200 *l.* and upwards.

By reason whereof the said *A. B.* (hers being the most part of the loss) is utterly unable to subsist without the help of good and well Disposed People (it being all she had to Live upon, and to pay what she owes) we therefore the Inhabitants of, &c. aforesaid, whose names are hereunto subscribed, do earnestly desire and request you and every of you, to whom these may come, To extend your most Christian and Charitable Benevalence, and we shall be ready and willing to do the same to any of you upon the like sad occasion,; from which we beseech the God of all Mercies to preserve you,

A. B. C. M. G. F.

Here let 8 or more of the Chief Inhabitants set their Names

We desire you to set down what you Collect, and pay it to *W. M.* and *G. H.* of, &c. or to whom they shall appoint.

*Give at once asking, what you safely can,
its part of Gains, to help an Honest Man.*

*A Declaration that a Man's Name is only
us'd in Trust for another Person.*

TO all Christian People to whom this may come, R. S. of, &c. Yeoman, send greeting. Whereas W. M. of, &c. standeth bound unto the said R. S. his Executors, Administrators, and Assigns, in the Sum of, &c. conditioned for the payment of, &c. as by the said Obligation, may more fully appear: Now, know ye, That the said R. S. doth hereby acknowledge and confess that the said Obligation is taken in his Name only upon Trust for the only proper Use and Behoof of G. F. of, &c. Spinster, (that is a Maid) her Executors, Administrators and Assigns, and the Money secured by the said Obligation, were the proper Moneys of the said G. F. (here you may add a *Letter of Attorney*, if you a little question the Trustee.) In witness whereof, the said R. S. hath hereunto set his Hand and Seal this First of April, Anno Dom 1699.

*Sealed and Delivered
in the Presence of
M. S. T. W.*

R. S. *

*A Letter of Attorney to receive a Sum
of Money.*

TO all Christian People, to whom these Presents shall come, I A. B. of, &c. Yeoman, send greeting. Know ye, that I the said A. B. for sufficient Causes, and valuable Considerations me hereunto, especially moving have made ordai-

ordained, constituted, and in my stead and place, put, and deputed, and by these Presents do make, ordain, constitute, and in my stead and place, put, and deputed C. D. of, &c. Husbandman, my true and lawful Attorney, irrevocable (if you will) for me, and in my Name, and to my Use, (and to my Use, may be left out, if the contrary) do ask, demand, sue for, recover and receive of J. E. of, &c. Gent. all such Sum and Sums of Money, Debts and Demands whatsoever, which now are due, and belonging unto me the said A. B. by and from the said J. E. and to have use, and take all lawful ways and means in my Name, or otherwise for the recovery thereof, by Attachment, Distress, Re-entry, or otherwise to compound and agree for the same; and Acquittances or other sufficient Discharges for the same, (for me, *If you will*) and in my Name, to make, seal, and deliver, and do all other acts and things whatsoever, concerning the Premises, as fully in every respect, as I myself might or could do, if I were personally present; and Attorneys; one or more under him for the purpose aforesaid, to make, and again at his pleasure to revoke. And the said A. B. do hereby ratifie and confirm whatsoever my said Attorney shall lawfully do or cause to be done in my Name, or otherwise by force of these Presents. In witness, &c. endeth with Hand and Seal as a Bond.

*Shewing, How those called Christians that
hate one another, because of some different
Religious Opinions, are no true Christians.*

O! This Division That unhappy word.
Has done more Mischief, than a Papist Sword.
Could ever do, if that Sweet Communion,
(At least of Love) did but compleat our Union.
Why should Licentious Heats, Christians Hurry,
To those Extreame, must they each other worry.
For trivial things, do they not all agree.
In Fundamentals, of Divinity.
Is there no room for Love, and must Gods Grace,
Among the People, have no proper place.
Why must one Man, be angrey, with his Brother,
If not so tall as he; or with another.
Because his Face, is not so White as his,
Or that his Habit, not so Gaudy is.
Alas no Folly, can be more obsur'd,
Nor more reprov'd, in Gods Holy word.
Why cannot Christians, with each other Bear,
Among Apostles, some dissentions were.
And did not therefore, Persecute each other,
With froward conflicts, Brother against Brother.
If he be Guilty tell him of his Sin,
Be mild and Secret, and you may him win.
Admonish gently, let your whole discourse,
Be full of Grace, Love and Scripture force.
This is the way to bring him to a Sence,
And Gods prescribed Method, to convince.
But if you fail, then leave him unto God,
Who can reform or Punish with the Rod.
I will Glad my Heart, to hear Men call each other,
By that Sweet Title of a Christian Brother.
Judge not your Brethren, at a distance; neither,
Give easie Credit, to the Tayls of either.

Hot-Headed Scriblers, or Licentious Tongues,
 Do often Load, the Innocent with wrongs.
 You may be certain, his cause is very bad,
 Whose chief Support from railing, must be had.
 Believe not therefore, distant imputation,
 No censure give, before Examination.
 In all Debates, be sure to lay aside,
 All prejudice, and let the Scriptures Guide.
 Who Loses Error, truly gains the Field,
 And he is Victor, that to Grace doth yield.
 Where 're you find Truth, tho' in mean array,
 Subscribe to it, the Glory of the Day.
 Away with Contention, let the Truth take place,
 And then the Spring of Everlasting Grace,
 Will drop down Blessings, Unity encrease,
 Among all People, as the Fruits of Peace,

**The Mourner Comforted for the Loss of
such a Virtuous Wife as before dis-
cribed, according to *Hugo Gro-
tius* (Parenthesis Excepted.)**

WHen the first Storm of Sorrow is past, and that Pleasure (if I may so speak) of Grieving is abated, when the mind now wearied with it's Disease, begins to be willing to admit of Remedies, and to suffer the touch of some helping Hand.

Let us (saith he, to one that had lost a good Wife) if it please you mingle together, the causes of our Grief.

The Advices which are given in General words, as spoken unto all (as Preachers give against Sin in Publick preachings, when Private Reproof reaches to the Heart) are wont to pass by with less Observation.

But when they are applied, to our particular case, having no other make to hit, they pierce and have a more strange effect.

That Sorrow may be overcome, Nature it self teacheth us: For if by no means, it is at last consumed by time, consider now, whether every one be not able (by the help of Gods Grace) to cure himself, and hasten his own enjoyment, of so great a Good.

Most of us, not only Suffer, but create our Sorrow, whilst we yield our selves, to sudden Cogitations in Mourning (for the Death of a Friend) especially where the vexation Flatters us, under a shew.

Those sad thoughts we cherish carefully, and to our own hurt. Patronize, doing like them that seeking for Looking-Glasses, which present Bodies greater then they are.

Surely, the will of Man, that hath such Force to hurt himself, might do somewhat, if it pleased, for his own ease.

That Sorrow (for any thing except Sin) is an Enemy to us, we cannot deny.

The Mourner Comforted,

159

The appearance of your Loss, being fresh, and your mind tender, it is best to bend your thoughts another way.

Most true is that saying, The mind is prevalent, where you put it forth, and use it.

And it is no more then Ordinary Common Sense, which the Greek Poet, hath Adorn'd with Elegant Expressions, to this effect.

If Ills were Cured, by our weeping Eyes,

And Tears could wash away our Miseries.

Thy Tears were worth Gold, which I now must

[blame,

For weep, or not weep, Evils are the same,

I know that, said Solon, and I weep the more because I can do no good by weeping, this very Foolish saying, of so Wise a Man, may be an Example to us, how much Sorrow darkeneth the Judgment, that made Solon himself to speak so unwisely.

For in those things wherein Care and Industry is of any force (among which things Sorrow [for loss of a Friend] is one as we have said) we must observe, not whence the Passion comes, but whether it goes, 'tis the Office of Reason to look forward, not backward.

Wherefore, he that doth any thing, ought often to put the Question to himself, Why do I do thus; What do I hope for: What do I desire, Thus, if one ask himself, who cherisheth his Grief, and endeavoureth not to correct it, he shall see, nothing can be answered.

It is the most Universal Law, which condemns every thing, that is Born to die; And it were great Ignorance to think one Person can be exempt from the common Ruin.

Saith Antiphanes (which you may more admire) a Heathen Poet, speaking words of this Sense.

Sorrow

Lament your Friends, with ~~immoderate~~ moderate,
 They are not lost, but gone before, where Fate.
 Disposeth all, and we in order must,
 One after one be turn'd, to the same Dust.
 And meet at the same Inn, by several ways,
 And in another world, shall see new days,

The Apostle Paul, called by a voice from Heaven, checks the immoderate Sorrow, Saying I would not have you Ignorant Brethren, concerning them that are asleep, that ye Sorrow not even as others, which have no hope, for if we believe that Jesus Died, and rose again, even so, them that are asleep will God bring with him.

Friends whom Nature hath made of the same kind with us, and the word of God hath new made, and raised to the same GRACE; your ——— Gesture speak you to be much and long Grieved in mind, if any of your dearest Relatives, be taken out of your sight.

Nor is it any Marvail for this did your Fathers, and this do the People with whom you Live intermixed.

But ye have Learned — that Life remains, in the Soul, and shall be restored to the Body.

For Jesus Christ, the Author of our Faith, was Crucified and Buried, whose Soul was restored, to his Body — by the same Argument, it is evinced, that this shall be done, for all his followers.

He will make us partakers of his Glory, and bring us into those places, where dwells an undisturbed Peace; where shall be Life, without Fear of Death, and Joy without mixture of Sorrow.

Some taste of this Supper, have the Souls already, that are departed hence, in the Faith of Christ, in most Sweet Tranquillity, waiting for the Consumation of their Felicity, together with their Bodies.

He that heartily, believes these things, must needs be so far from Lamenting, that he will Congratulate their

their happy condition, whom (God) hath sent away before him, to the enjoyment, of our Common hopes.

For in a true Judgment, they are not dead; but freed now at last, from their Mortality. It is a great Felicity to be quickly Happy; How many Evils partly certain, partly uncertain, doth he escape, who is called hence sometimes.

How many are the Examples of Men, that have paid dear, for the Lengthning of their Life, I might here relate the Torments of Diseases, and the affronts of Fortune, never more to be Feared, then when she Flattereth and the Incommodities of Old Age; Which every Man that Lives long, shall be sure of — yet, A'l things fall out for the best to those that purely Worship God: Nor may we wonder, if God keeps them not delicately, but under Discipline.

This is a Fathers part; either they must be purged, by some sharp and nimble Medicine, if they have contracted any contagion from the Multitude, with whom they converse,

God hath always set Godly Men to such a task — he justly exacteth more from Christian Men, who are admitted into Service, the Chief Captain himself, having made his way to Heaven, by Patience — hath consecrated the same way for us.

The Souldier, that is not called forth into any danger may fear his Commander, holds him in small esteem.

He that is the rewarder, is also a helper; He shews the Crown. He supplys Arms; Nor need we excuse our selves, by pretence of Weakness — are assured of that excellent Aid (Grace in the Soul) from Heaven (shall such) turn their backs and yield to any Calamity, how great soever, that can become no Christian Man.

A Perpetual Almanack.

May 31. Days.

The Year. 1698.

K. Willi. 10th Year.

Thursday.	1	8	15	22	29
Friday.	2	9	16	23	30
Saturday.	3	10	17	24	31
Sunday.	4	11	18	25	
Monday.	5	12	19	26	
Tuesday	6	13	20	27	
Wednesday	7	14	21	28	

King William begun His
Reign February, 13th.

First, By this Pattran, draw it on a half Sheet of Paper to hang in the House.

Secondly, With the Point of a Penknif cut through the two Lines between *Thursday* and *Friday*

Friday, do so between every day of the Week, Then write the names of the days of the Week twice over in a narrow piece of Paper, to slip conveniently through the Cuts you first made between the days of the Week, do so for *May*, with the rest of the Months, and for the Year of our Lord Christ, and for the Year of the Kings Reign.

Lastly, At the bottom of the Almanack Write thus, If the day of the Month begins on a *Thursday*, the next *Thursday* after is the 8th day, the next 15, the next 22, and the last 29; and also this Verse.

Thirty days, hath *September*,
April, *June*, and *November*,
February Eight and Twenty all alone,
And all the rest have Thirty One;
Unless that *Leap-Year*, doth Combine,
And give to *February* Twenty Nine.

Of Holy Days, so called,

SIX Days shalt thou Labour, and do all thy Work, saith God, *Exo. 20. 19.*

Man saith, We apoint divers days in the year *Holy Days*, wherein you ought not to Work.

We Read not in the Scripture that Christ or his Apostles enjoined, that such and such days should be kept as *Holy Days* (the Ceremonie of the Observation of Days ceased upon Christ offering up himself. *Cal. 2. 16.*

Some that were for the Observation of particular Days, *Paul* feared he had bestowed his Labour in vain upon them, *Gal. 4. 10, 11.*

But after the Apostles Decease the departing from the true Faith entred more and more; so that those that were not for keeping every day
Holy

Holy unto the Lord, were for observing some particular days in the Year, when every day ought to be kept Holy, by ceasing from Sin,
Rom. 14. 5.

Next, The Papists, to increase their Religion, ordained many *Holy Days*;

As the *25th* of *March*, they suppose was the time when the *Virgin Mary* Conceived of the Holy Ghost, of being with Child of our Saviour Christ.

The *25th* of *December*, his Birth day, called *Christmas*, because on that day (or another day instead thereof yearly) they say *Mass* their Prayer so called.

Easter, To keep in Remembrance Christs Death and Resurrection, begun to be observed a few Hundred years after Christ; the difference about the manner of the Services done then, the Christians (so called) accounted one another as *Heriticks*.

Lent, The *Papist* ordain'd to be 40 days from *Easter*; because Christ was Tempted, and Fasted 40 days.

Palm Sunday, The Sunday before *Easter*, observed in Remembrance of Peoples meeting our Saviour with *Palms* and *Olive Branches* in their hands, when he Rode into *Jerusalem*.

It would make a Volume as big as this Book to Write at large of the divers sorts of *Holy Days* Invented by the *Papists* and others.

Which if People observed them truly unto the Lord in Holiness of Life (by ceasing from Sin) none would Judge them, for keeping in Remembrance the Miraculous Conception, &c of our Blessed Lord and Saviour Jesus Christ, for the Sake of all Mankind, to Redeem and save all them (that are willing to mind his Grace in themselves) out of Evil; which will keep in mind the Love of Christ to Man, better than the Holy Days.

But instead of being Holy on those Days, People more Generally are Prophane in Feasting and Drinking, Games and Sports then on other Days, after their Prayers are ended, which they must needs know (by Gods Grace in them *Tit. 2. 11.*) the Lord regards not, while they regard Iniquity in their Hearts; *Psal. 66. 18.* and not until their Prayers are over, that they may go to their Feasting and Sports.

But all Mankind, do think that one Day in 7. is very needful and necessary for Publick Worship, to hear the Holy Scriptures Read, to wait upon God in his Fear, and for rest from Bodily Labour both for Men, and Cattel, not that the Day is more Holy, then the other Days, which all are to be kept Holy unto the Lord, by ceasing from Sin as aforesaid.

How came *Nineveh* to know that God delighted in their Repentance in Sack-Cloath (it was Grace in them that discovered it) How can People think now they can Repent, or appear in Publick, to Worship God, in Gaudy Attire, or can, in Truth Worship God in such Dresses, Grace in them will tell them, they do not Worship God in Spirit and in Truth, with such Attire on them, no more than if they were in a Play-House.

Lastly, The *Papon Saxons*, who came out of *Germany*, became Rulers in *England*, gave the Names to the Days of the Week, as we now call them.

The First day of the Week, *Sunday*, because on that day they Worshipped an Idol of Stone, of the *Sun*.

Munday, their Idol of the *Moon*, having an Idol for every of the Seven days of the Week, &c.

Shrove-tide, at which time, it's said, the *Papists* confess their Sins to their *Priests*, and Murder Cocks, by Bruising them to Death with Sticks, then.

*How we came by the Names we
give the 12 Months.*

THE Idolatrous Romans, called the Months either from the Names of some of their Heathen Emperours, or their Idol Gods, too tedious here to Name, in perticular.

May, the Month so called, was some write, from *Flora* a Strumpt in *Rome*, that used on the First day of this Month, set up a *May-Pole*, before her Door, to entice her Whore Masters or Lovers (so called) from whence came the vain and foolish Custom of Peoples set Bushes of white Thorn at their Doors, and *May-Poles*, in divers Heathenish Towns.

Which puts me in mind of a Clergy-Man of *England* (who was not one with divers of them) desired me to write his verses in Parchment that follows, which I did, and he both Nayl'd it to the new set up *May-Pole*, in *Aspley* in *Bedfordshire*, and there Preached a Sermon against the first vice and vanity thereof.

*What is there no good Man, in all this Town,
Will help to pull, the Devils Sign-post down.
This is a sad and Lamentable case,*

That Men should shew themselves, thus void of Grace.

Oh that all the rest of the Clergy would stand up against all manner of Folly, and other Evils, and fear the Face neither of Great nor Small, in reproving of Sin, to their Faces for faith a great Preacher, another Clergy Man, *I am afraid (saith he) the Sermons you hear on the Sabbath Day go throw you, you hear them, and hear them, and that is all you do; but you never seek by Meditation, to Root them in your Hearts, and that is the reason why you are*

so lean in Grace, tho' you are so full fed with Sermons,
 — and I am confident the great reason why we have
 so many Lean Hunger-Starved-Christians, that are lean
 in Knowledge, and lean in Grace, though they hear
 Sermon upon Sermon (it may be on the Sabbath day
 they will hear four or five Sermons) is because they can-
 not digest Nothing.

The English Computation of Time.

Who do not begin the Year till the 25th of
 March, being the day of Christ Incarnation,
 • wherein they agree with Spain.

This is the Rule both in Church and State, according to which they Date all their Publick Writings. Though according to the Circle of the Sun and Moon, they allow the Year to begin only upon the First of January; which therefore is by them called, as by most Christians in Europe, the New Years Day.

And to distinguish that Mongrel Time from the First of January to the 25th of March following, 'tis usual with many, in the Dates of their Letters, during that Interval, to set down both the years thus, as for the First of January, 1698,

to the 25 of March 16⁹⁸
 99.

As for the Natural Day of 24 hours, the English begin (as most part of Europe do) at Midnight, counting 12 hours to Noon the next day, and 12 hours more to next Midnight, according to the Custom of the Egyptians, and Ancient Romans.

Whereas in some other Countries, as Italy, Poland, and Bohemia, they reckon 24 hours together, from Sun-set to Sun-set, which must needs be very troublesome to tell after the Clock.

In Moscow, and some Places in Germany (as Nu-
 ram.

remberg and Wirtemberg) they begin the Day and end it with the Sun, so that the first hour of the day is with them at Sun-rising, and the first hour of the night at Sun-set, which is according to the old *Babylonian Account*.

The *Old Stile* is used in *England* as in most *Protestant States*; and the *New Stile* in all *Papish States*, according to this Stile these reckon ten days before us regularly, as to the beginning of Months; and all fixt Festivals (so called) but for all Movable Feasts, the Account proves Various.

The *Old Stile* is otherwise called the *Julian Account*, from *Julius Caesar*, who 43 years before our Saviours Birth, ordained the year to consist of 365 Days, and 6 Hours. And, as these 6 Hours, at 4 years end, make up 24 hours, therefore a Day is then added to the Month of *February*; and that year is called *Leap-Year*, or *Bissextile*.

The *New Stile*, is otherwise termed the *Gregorian Account*, from *Pope Gregory XIII.* who about 100. years agoe, undertook to correct the *Calendar*, by the advice of *Antonius, Lilius, &c.* For tho' the *Julian Account* for many Ages seemed to have no sensible Errour, yet it was at last discovered to be not altogether agreeable with the Natural Motion of the Sun.

In short, it was made out, that the *Julian year*, exceeded the *Solar year* by 10 Minutes, and 48 Seconds; whereby the *Equinoxes* and *Solstices* yearly changed their places, and flew back so many Minutes and Seconds.

Therefore *Pope Gregory* ordered the year to consist of 365 Days, 6 Hours, 49 Minutes, and 12 Seconds; And that the *Vernal Equinox* (which then was on the 11th of *March*) might be reduced to the 21st, as it was at the time of the first *Nicene Council*, he Commanded 10 days in *October* to be left out, by calling the fifth day thereof, the fifteenth.

Of the Seven Arts.

THE Seven Arts or Sciences (so called) are,
 1. Grammar. 2. Rhetorick. 3 Logick. 4.
 Astronomy. 5. Geometry. 6. Musick. 7. Arithme-
 tick. These the Learned, in them, Extol as the
 Fountain of Wisdom, saying,

*Seven Sciences, Supreamly Excellent,
 Are the Chief Stars in Wisdoms Firmament.*

When the Truth is, the Learning of them,
 becomes the Fountain of all Vice, in such, as
 mind not the Grace of God in themselves, as the
 chief Fountain of true Wisdom; not the Wis-
 dom of the Flehly Spirit, that deserveth not the
 Wisdom of the Spirit ~~of God~~, in Gods Law.

*Far better it is, to be Ignorant,
 Than to be Learned, and true Grace to want.
 Poor Fisher-Men, do find the way to Heaven,
 When Schollars go astray, who Arts have Seven.*

So that those Schollars, that hold those Arts
 the chief Stars in Wisdoms Firmament (and not
 the Grace of God) take little, or no care, for
 their finding the way to Heaven for themselves,
 it is enough if they can make the Hearers of their
 Sermons believe that by the knowledge of these
 Arts they do direct them the right way to Hea-
 ven.

And saith Dr. Taylor, "What availeth know-
 ledge, without the Fear of God; an humble
 Ignorant Man, is better than a Proud Schollar,
 who Studies Natural Things, and knows not
 himself. --The more thou knowest, the more
 grievously thou shalt be Judged, many get no
 profit

"proffite by their Labour (Study) because
 "they contend for Knowledge, rather then for
 "a Holy Life. --And the time shall come, when
 "it shall more avail thee to have subdu'd one
 "Lust, than to have known all Mysteries.

Now the better Learned, Explains the Seven
 Arts, Thus,

First, Grammar, It comes of a Word that signifies to Read and Write truly. The Original was thus, Ambitious Nimrod, after Noah's Flood, perswaded the People, to build a Tower (to preserve them from a second Flood) of Babel, whose height was (as Authors say) 5164. Paces; the Passage up was so broad on the out side winding, that Carts and Horses went up and down; God seeing their Pride, did disperse them, that they might spread the Earth, to Inhabit the Vales, so that instead of their own Language, Hebrew, only he gave them 71. other Languages: They were forced to leave Building, because they did not understand one anothers Speech.

Therefore those of each Language having found one another, disperst themselves, and became severall Plantations, or Nations, and that each Nation or People might have some knowledge, or Correspondence with one another, Grammar Rules was Invented; This is the Original of Languages, Babel, ~~Confusion, which the Lord~~
~~bestowed upon them.~~

Second, Rhetorick, Comes of a word that signifies to speak Fluently or Eloquently; ~~Some Authors say, It is the Wisdom of the Flesh, for as the~~
~~Wadding, as the Ostrich Wings, to make Men~~
~~run others upon Earth, and in Earthly things, but helps~~
~~them never a whit towards Heaven.~~

Rhetorick ~~is~~ (in this Age) are greatly admired for their Painted Words, by such hearers that make not Grace their Teacher; The Apostles Cleried not in the Wisdom of the Flesh, ~~or~~

was ~~Grace~~ alone that Taught them; The Lawyer, that hath this Art of Eloquence, doth too often Spoyle a Poor Mans Cause, tho' a good

Third, Logick, Or a word that signifies to speak, reason and dispute well; Called also by Authors, ~~The Art of Contention and Darknesse, whereby all other Sciences, are made more obscure, and more hard to be known;~~ Its much in use among Men, who write large of their Arts, in Obscure Words, that the World may know they are Learned, tho' they do not unfold their Art to mean Capacities, yet pretend they do.

~~When the Religious makes use of this Art of Contention, to defend their Opinions, they wrest the Scriptures, and depart from Grace the Balance of Equity, and are leaders of the Blind, for they must needs be Blind, that think his Cause must needs be the best (only) because his Book is great.~~

Fourth, Astronomy, Signifies the Law, or Distribution of the Stars (that is) to know their course, and to Calculate the same into a Table in a Book, which is natural, as are the *Eclipses*, for when (by a certain Course) the *Sun* comes to be just opposite to the *Moon*, the Center of this Earth being between them, which hinders the *Sun* from giving full Light to the *Moon* (she having no Light but what she receives from the *Sun*.)

And when this dark Bodied *Moon*, is between our sight and the *Sun*, we say the *Sun* is *Eclipsed*, tho' the *Sun* is far distant from the *Moon*.

And by these *Eclipses*, &c. the *Astrologers* pretend to tell the Actions and Events of things; This *Astrology* is a base Art (I do not mean *Astronomy*) having Bewitched many Young Men into *Abstem*, &c. I. *Carleton* Bishop of *Chichester*, saith, The first Invention of *Astrology*, is by many Learned Men Attributed to the Devil. And St. *Augustin* saith,

It is a great Madnes and Folly to go about to tell by the Stars, the Manners, Actions, and Events of Men. Which true Christian Piety Expelleth and Condemneth.

And because God said to Job, *Canst thou restrain the sweet Influence of the Pleiades, Job, 38. 31.* (or seven Stars.) The *Astrologers* say, Why should not they understand their sweet Influences; But *Jobs* Answer was, *Behold I am Vile, &c.* Yet our *Astrologers* will have the Stars to Govern the Herbs, when as the Herbs were Created before the Stars. *Gen. 1.*

But say they, *How can future times, be understood, but by Astrology.*

Answer. No Man knoweth what shall be, or who can tell, when it shall be, *Eccle. 8. 6.*

And say they, *The Stars in their course Fought against Sisera, Jud. 5. 20.*

Answer. So Sung *Deborah* and *Barak*, and the River *Kishon* swept them away, God can use what Instruments he pleaseth to Plague the Enemies of his People.

Again, say they, *The Children of Issachar, as Prophets could tell by outward things, what Israel should do, &c. Chr. 12. 32.*

Answer. They knew by Gods Spirit that God was about to turn the Kingdom of *Saul* to *David*.

Thus they wrest the Holy Scriptures for their *Egyptian Arts*; And likewise for to tell Mens Fortune by the Lines in their Hands, as this, *Job, 37. 7. He Sealeth up the Hand of every Man, that all Men may know his Workes.*

But the Old English Translation is, *With the force of the Reine he shutteth Men up, and all Men may know his Workes.*

Thus in Brief, for want of room.

Fifthly, Geometry, Signifies Measuring the Earth, a useful Art.

Sixth, Musick, Signifies the Musics Art, or Authors of Songs, or Poetry, which as now mostly used, is to stir People up to Vanity; yet the Poetry that favours to True Godliness, no Christian will dispise.

Seventh, Arithmetick, Comes of a word that signifies Number, or the Art of Numbring, useful for all Men.

Thus have I given some hints of the seven Liberal Arts, or Sciences (so called) which the Worldly minded Man accounts as Stars in Wisdoms Firmament, (but not the Wisdom from above) But with Grace obeyed in the Heart, they are of great use, but these minded, and not the Soul seasoned with Grace, they do much hurt, become more wise to deceive others; yet the Colledge Doctors (its said) have for their Arms (or Seal) a Book with Seven Seals, as tho' these Arts acquired by Natural Search, and Study, could open the Book, the Holy Scriptures to truly Interpret them: Alas, how dark is Man, that will not see by the Light, of the Spirit of Grace in himself, whilst he hath a day; was it not Grace (not humane Arts) which endued Peter and Paul with their Excellent Knowledge.

*Grace, not Nature, is Mistis, in Christs School,
Grace counts him wise, who for Christ seem'd a Fool;
For Humane knowledge, and Philosophy,
Cant bring the Soul, unto sweet Vnity:
With Gods Grace, that Shines from Gods Son,
In whom Young Men, is happiness alone.*

*Oh! How the Conditions of People would be bettered, if Preachers did but well mind the Advice of J. Weemse * gives to young Divines (so called) --- It is requisite, * See the faith he, that you Study to be Holy; for Christian as the Ornaments which Aaron the High Synagogne.*

Priest put upon him, were nothing if he had not
(Holiness to the Lord) Written upon his Forehead
in a Plate of Gold, Exo. 28. 36. So, if ye should
speak with the Tongue of Men and Angels, and be Pro-
fane, what availeth all your Learning. Soloman
saith, That Beauty in a Woman without Goodness, is
as a Ring in a Swines Snout, so is Learning without
Grace in a Profane Youth.

Therefore,

© Cry to God, more of his grace to lend,
'Tis it alone, will prove thy better Friend;
'Twill make the Covetous, with his Store,
Give Cloathing and Refreshment to the Poor.
'Tis Grace brings down, the Proud and Lusty mind,
Which Natural was, to that Vice inclin'd.
Grace can tame, the Wild strong-headed Youth,
And make the Liar, alway tell the Truth.
'Tis Grace, which makes the Froward, very meek,
And the Revengesful, not revenge to seek.
'Tis Grace, will make thy Soul, for to desie,
Each Vanity, and all Hypocrisie.
'Tis Grace will help thee, in a time of need,
Yea a Disciple, will make thee indeed.
Grace like to Oyle and Wine, will give Peace.
And inward Joy, which ever more shall cease.
'Tis Grace must thee Adorn, and Beautifie,
And make thee Lovely, in Christ Jesus Eye.

Two Thousand Markes worth of Books (Of Curious
Arts) were Burnt, so mightily grew the word of God,
&c. Acts 19. 19, 20. *Scm of Asthology Books.*

Thou shalt not acquiesce in the Judgment of many,
to go out of the way. Exod. 23. 2.

The Art of Angling.

Or, The Contemplative Mans Recreation.

Provide a light one-handed Angle, that will not easily bend, the top indifferent stiff, the whole about three Yards long, the Line of three or four Hairs, as long, with a Staple bent Hook, the compass of it to inclose a Barly-Corn, or less; a Duck leaden Shot, slit half through, to fasten near a Foot from the Hook, that the top of the Float may stand upright in the Water: Thus made, Take two soft Goose-Quills, not fit to make Pens; cut the Heads off each about an Inch and a half, shut them together like a Needle-case, fastened with melted Shoos-maker's Wax, a Pill of the same Wax put within the ends, to keep out Water, with two Caps or Rings, made of a Quill to slip on each end of the Float, for the Line to go between: But if you use a fine small Silk Line, of a Penny the Yard (which is most sure) one Link or Strand of Hair to tie your Hook to, or fine Hard-arse Silk, then put your Leaden Shot about the middle of the hair Link, (being Silk Lines are apt to tangle) the Link or Strand of Hair, made of two strong Hairs is best next the Hook. Also provide a Plummet of Lead to try the depth of the Water, and a Peck, or half so much Malt Grains in a Bag. A Fir Anglé rub'd with *Aqua fortis*, gives it a rare Chestnut colour.

Your Tackling being ready, go to the River, and find a place (if you can) that is between two

or three Yards in depth, near the Banck of the River, that hath a Gravelly or indifferent smooth bottom, where the stream moves not too swift, yet better move swift, than not move at all, then about a Yard above the place, you sit down to Angle in, cast in half your Grains by Handfuls, having first dipt the Bag in the River, to wet them, that they may sink to the bottom the sooner, if you do not wait an Hour before you go to Angle, till the Fish has found them, except the place was baited a day or two before, by your Fishing there, you will do little good until the Hour is expired, then hang your Plummets on the Hook, and find the depth of the Water; if not done at first, which is best of all, and slip the Float, so as it may swim with the Stream while the Hook reaches within two or three Inches off the bottom of the River. Your Bait all Summer, except *April* and *May*, their Spawning time, when they are not very good, should be the largest sort of Wheat, ordered as for Frumenty, or backed, that the White appear, which you may keep two or three Weeks in Beer or Water, putting in fresh, as the Skin grows upon it, if you keep it in Water; when you put any in a Box for present Angling, put Ale or Wort, or at least Beer to it, for a while.

Having baited your Hook with a Corn, the Point covered with the Skin kind, that you may see the White of one side, cast in the Hook above the Stream near the side, the Float standing upright, swimming down the Stream, let but a little of your Line above the Float lie in the Water, and as soon as you see the Float sink a little, or lie flat on the Water, strike up the top of the Rod pretty quick, according to the strength of your Line; if you have one too great for your Line to lift out of the Water, hold your Rod, so as the top may be bent, otherwise, if the Angle

gle and Lines drawn into a straight Line, your Line or Hook breaks, having held him under the top of the Water till the Fish is weary, you may easily take him out with your Hands, or with a Landing Net; after every two or three you catch, cast in a handful of Grains, now and then lifting up the Float above Water: So may you catch the largest sort of Dace and Shallows, as well as Roches.

If you fanſie an Angle of five or ſix Yards long, the ſine Line ſomewhat longer, without a Float, with a Shot near the Hook, caſt it from you as far as you can into the River, ſo as the Hook (baited with Wheat, a Gentle or Fly, &c.) ſometimes letting it ſink, and ſometimes drawing it up again, (in hot weather) you may catch the afore-named Fiſh, and Trout, if any in the River, now and then caſting in a handful of Grains or raw Malt, as far as you can into the River.

But for the aforeſaid Ground Angling, uſe it only Morning or Evening in hot Sun ſhiny weather, or other time of the day, if the Sun ſhines not on the River.

But for Winter Angling chuſe the middle of the Day, and in ſuch a place where the Sun ſhines warm on your Face, uſeing a bigger Hook; (if you will) and baiting with the little white tail'd red Worm, that you may find in old rotten Thatch that has laid on the Ground a conſiderable time. When you go out to Angle, after a ſhower endeavour to have the Wind on your Back, coming from the South or Weſt, the Sun on your Face.

But it's in vain to Angle when the Earth is hot and dry, or the River out of its bounds, or when haſty Sommer ſhowers, has made the Water, of the Colour of Lee of Wood Aſhes, that Women uſe to waſh Linnen in, or the Wind blows ſtrongly from the Eaſt or North, and with a cold

these things well observed, you may catch a good Dish of Fish in an hour or two sometimes, if you want not Patience, the Chief Vertue of an honest Angler, and indeed of all Men.

Now when you happen to catch more Dace, Shallows and Roches, than you can spend while they are sweet, you may give the rest to the Poor, taking *Zabulon*, for your example; who saith, (according as I find it written in the Testament of the twelve Patriarchs) *I Fished for my Fathers Household, till we came into Egypt; and for pity sake I gave of my Fishing to every Stranger that I met with; if there were any Foreigner born, or any sick Body, or any Aged Person, I boiled my Fish and dressed it well, according to every Mans need, and carried it to them comforting them, and having Compassion. And therefore God made me to catch much Fish.* Therefore to dress them that you may give to several poor People some, on several Days out of one Dish, (especially to those that are Sick) do thus, having cast away the Scales, Guts and Heads, wash the insides from blood and dirt, then just cover the bottom of a Pot with the Fish, and sprinkle on them Pepper and Salt, and shread Bay leaves, Thime, and Savory, over that more Fish, and sprinkle them as before, till you have put in all your Fish. Lastly, lay on some Butter, and tie a Paper over the top of the Pot and bake it five or six hours with Town Bread, and the Bones are dissolved, while it is hot press it hard into another Pot, (fit to serve to the Table) and lay some Butter on the top; when it is cold cut it out by slices; the sauce is Venegar, it will keep a considerable time (for a standing Dish) if the weather is not to hot.

Thus have I shewed (in part) how the honest Young Man may now and then Recreate himself, (without partaking of the Evil that is in the World, it being our dear Saviours Prayer to his

Father that all his followers might be kept out of the Evil thereof. *John 17, 15.* For the World (*viz.*) all People that have their Hearts glewed to the Earth, and Earthly things lie in Wickedness, *Jam. 4, 4.* But if (notwithstanding what I have before written) the Young Man wants more Employment, (or those of more Years) having no Trade or Calling, may frequent the Assemblies of honest Religious People; Visit the Sick, the Imprisoned, the Fatherless, and Widow that are Poor with relief (according to your Abilities) Endeavour Peace among Neighbours, that they may not go to Law, *Mat. 5, 9. 1 Cor. 6 1.* Likewise to Study Arithmetick, Gardening; and read the Books of the Sufferers for good Conscience in former Ages, to admire the wonderful Hand of God in the Delivering of his People (in all Ages, from the fear of Death, that truly trusted in him, &c. The mind also, always fixt on Gods Grace in the Heart, Melancholy and all Evil desires will be kept out of the Heart. *2 Cor. 12. 9.* *Simon Peter saith unto them, I go a Fishing. They say unto him, We also go with thee. John 23 3.*

Again; Having cast into the River half the Grains you have (as above) and an hour being past, you have no bites of good Roches, you may conclude, either the Season is not good, or there are *Perch or Pike* there, who commonly Live on small Fish, as Rich Men Live on the Labours of Poor Men.

Then, If you have a Grant from him who saith the Pikes are his (tho' they stray'd thither in a Flood) Lay a Line of Two and Twenty Yards long, stakt to the Bank, put on your Wire Hook a small Roach, having a large Cork Float drawn up a Yard above the Hook, to swim near the Bank, the rest of the Line lying on the Bank.

Then go to some other place to Angle for Roaches, if you had baited the place when you came first to the River, the better.

When

When you have done Angling go see if a Pike hath swallow'd the Roach, the Baite, and if you perceive he is not a little one, draw him very gently towards you, and when he sees you, away he flies, let go, and give him all the Line you can, then draw him gently again, to tyr' him, when he is weary, you may easily draw him to the Bank side, never hold the Line too straight, least the Hook come out of his Mouth, If the Water is not above the Bank, take him up, either with a Net, or a Landing Hook, thus I catcht a Pike, a Yard and five Inches long, in February.

Note, That our *Bedford River Ouse*, begins in the South borders of *Northamptonshire*, and Runs through *Bucks, Bedford, Huntington, Cambridge and Norfolk*, and there at *Lyn*, runeth into the Sea.

*Fishing for Pearl, taken from Oysters
(so called.)*

IN the *East India's*, it's said, that in *March* and *April*, is the time. At the depth of about 30 Yards in the Sea, they let down a Man, first stopping his Ears and Nose with Wool dipt in Oyl, and Sponge, dipt in Oyl, in his Mouth, and a Basket fastned to his left Arm, or about his Neck, he then gets astride upon the Stone or Weight, and with it sinks to the bottom, his Companions hold one end of the Rope, by which when he has filled his Basket they draw him up, he giving them notice when to do it, by pulling the Rope, and when he is come up, another is ready to go down, The Sun having made the Oysters gape, they search for the Pearl, some saying none in them,

Fishing for Whales.

OUr Merchants, its said, set Saile in May, and in June arive in *Green-Land*, a place too Cold for Man to Inhabit in one Winter, and rest in *Green Harbour* there, whence they send Men in a Boat, and where they see the Sea to swell, they know that a *Whale* is there, there they cast their *Hasping Irons* fastned to a Rope, and the *Whale* finding himself Wounded plunges to the bottom, the Men in the Boat giving him Rope enough, and also notice that the Ships keep out of the way of his rising for fear of being overturned, then the *Whale* hastens to the Shore; of his flesh boyled they get *Oyl*, and of his fins *Whale-bone*, its said that one *Whale* has yielded 3 Cart Loads of *Oyl*, and half a Load of *Whale-bone*.

Postscript to Angling:

BUT now, that Innocent, and Healthful Recreation of *Angling* (in Rivers,) is almost Spoil'd by Mens using of Nets (many times) not an Inch broad in the Mesh, which greatly destroys the young frie of Fish, which is caused by such Gentlemen (it may be Lawmakers) who for a little Money yearly, Lett their Waters (which they say are theirs) to Poor Men; Not regarding the care our Ancient Law-makers was at, to preserve the young frie of Fish, who made Divers Laws, that neither themselves, nor any other Person should use a Net, whose Meshes were not two Inches and a half broad, and if at any time they happened to catch a *Pike* not above Ten Inches long, to put him into the River again, A *Salmon* not 16. Inches long, or a *TROUT* not Eight Inches long; and that those who should break the

the Law, was to be fin'd in a great some of Mo-
ney.

But worse than this, there is, that destroys
the young Frie of Fish (in some places) where
Rogues cast in a paste into the River to make the
Fish Drunk, they say, when, alas! it does them-
selves more mischief in the loss of time, then
the Fish they get this way, does them good,
The Mischief it does, it kills the very Little
Fish; and catches no Great ones; but those that
are about the bigness of a Mans Finger (that
taste of the paste) will in time swim on the top
of the Water, but with that swiftness, its very
hard to catch one; The last year Soldiers Quar-
tering in this Town, I often went to the River,
and saw little Fishes swim quick on the top of
the Water, some Soldiers one time being on the
other side the River, who made hast away, I
knew not their Names; I am told it is Fellony to
so Poyson Fish; See the Statutes of Hen, VII.
and Q. Eliz:

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*A Brief Relation of the first Inhabitants of
England, Collected from Divers Au-
thors.*

Historians report that *Gomer* the eldest Son of *Japheth*, the Son of *Noah*, gave Name to the *Gomerians*, who filled almost this part of the World; leading (as *Vilichius* saith) in the 10th. year of *Nimrod*, a Colony out of *Armenia* into *Italy*, which of *Gomer* were called *Combri*, and afterwards *Cimbri*; whence such as departed from *Italy* went into the North parts, and gave it the Name of *Gimbrica*, or *Chersonesus*, from whence the *Britains* or *English* proceeded; who came over at first from the Continent of *France*. *England* was anciently called *Cumbri*: These *Britains*, as I may call them, were then as wild in many things as the *Indians* in *America* are now, as in cutting, marking and painting their Flesh, and going Naked.

Their Married Women were known by having on their Shoulder, Elbows, and Knees, the Pictures of the Heads of Lions, Gryphons, and the like; on their Bellies the Sun with its Beams, and on their Paps the Moon and Stars.

The Virgins had on the shapes of divers Flowers, made on them while young, by raising the Skin, and colouring it with the juice of Herbs, which remained on them some years.

The Men were very horrible to look on, having on their Flesh the Pictures of ugly Beasts, as Serpents and the like.

Their Idols to whom they Sacrificed Mens Flesh, were almost in number to the Idols of the *Egyptians*.
The

The Men and Women were swift of Foot, warring with their Enemies in Waggons and Chariots Armed at the end of the Axel-Trees with Hooks and Scythes of Iron, which, with the rattling of their Chariot Wheels, Amazed their Enemies; Refusing all manner of Dainties, Fed upon Roots of Herbs, and Barks of Trees; not Tilling any Ground, nor Sowing Corn, otherwise then Scattering it on the untilled Earth, and Harrowing it over with Bushes, Cattle, Fowl and Fish they had, but Eat none of them.

Their Trading, for the most part, was among themselves, and that but mean; their Chief Riches consisting (as *Strabo* saith) in Ivory-Boxes, Sheers, Bitts, Bridles, Chains of Iron, Wreaths, Glass coloured and the like, which they usually delivered to each other as currant Coyn, for what their Necessity required, Living in Huts, and going Naked, and Sayling in Leather Boats, until the *Romans* taught them to Build both Ships and Houses, &c.

This Land has been Conquered 5 several times,

<p><i>The first Conquest of the Britains by the Romans, who were here 483 years; who enjoyed a yearly tribute of 30000.</i></p>	<p>First by the <i>Romans</i> under <i>Julius Caesar</i>, who made the first attempt upon it 51 years before the birth of our Saviour Christ. He subjected it to the <i>Roman</i> Yoke, and caused them to become tributary to the <i>Romans</i>, who</p>
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often defended them from the *Picts* and *Scots*, who came out of *Scotland*, and robbed and spoiled the Country; to prevent which *Severus* one of the *Roman* Emperours caused a Wall to be made from Sea to Sea between *England* and *Scotland*, that is from *Eden* to *Tine*.

Divers of the Emperours were here in Person, as *Alexander* and *Severus*, who is reported to be buried at *York*, Anno 236. Here also was *Constantius*.

his Father to *Constantine* the great, he from hence married *Helena* a Woman of this Land, who was afterward Mother to the renowned *Constantine*, (from whom *Constantinople* had its Name, the Chief City of the great Turk.)

But when the *Roman Empire* was much weakened, partly by their own discord, and partly by the irruptions of the *Goths* and *Vandals*, and such like Invaders, the *Romans*

were forced to recall their Soldiers from *Britain*, after they had ruled 483 years, and so leaving the Land Na-

The second Conquest by the Scots and Picts Anno 447.

ked, the *Scots*, and certain of the same Country, called *Picts*, did break in, who miserably wasted and spoiled *England*.

To relieve them from the Cruelty and Oppression of these *Scots* and *Picts*, the *Saxons* were (in the third place) by some of the Land called in, who finding the sweetness of the Soil, and the weakness of the Inhabit-

The Third Conquest by the Saxons, under Hengest and Horfa, two Captains with 9000 Soldiers. Anno. 455.

ants, did repair hither by great Troops, and so seated themselves here, that there were at one time seven several Kingdoms of them, in the compass of *England*, commonly called the *Heptarchy*.

These *Saxons* did bear themselves with much more Moderation, towards those few of the Country that remained, than the *Picts* had done: But they growing to Contention, one King with another, partly concerning the bounds of their Territories or Dominions, and partly concerning other Quarrels; they had many Battels each with the other.

The Britains ruined Anno 473. being 28 years after the Romans left them, though they had built them a stone Wall 8 Foot thick, 12 Foot high, and 100 miles long.

Their

Their Kingdoms were these, first, the Kingdom of Kent, under the succession

The 7 Kingdome of Kent, under the succession of 17 Kings, began by Hengist, Anno 455, and ended in Baldred Anno 827.

2. The Kingdom of South Saxons, containing *Suffex and Surrey*; under the succession of 5 Kings begun by Ella, Anno 488, and ended in Authum, Anno 601.

3. The Kingdom of the West Saxons, containing *Cornwell, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hantsire, and Barkshire*; under the succession of 17 Kings, begun by Cherdike, Anno 519, and ended by Egbert, Anno 818.

4. The Kingdom of East Saxons, containing *Essex and Middlesex*; under the succession of 16 Kings, begun by Erchenwin, Anno 527, and ended in Suthred, Anno 827.

5. The Kingdom of Northumberland, containing *Yorkshire, Durham, Lancashire, Westmereland, Cumberland, and Northumberland*; under the succession of 23 Kings, begun by Ella and Ida, Anno 547, and ended in Ofred, Anno 926.

6. The Kingdom of Mercia, containing *Huntington, Rutland, Lincolne, Northampton, Leicester, Darbyshire, Nottinghamshire, Oxfordshire, Cheshire, Shropshire, Gloucestershire, Worcestershire, Staffordshire, Warwickshire, Buckinghamshire, Bedfordshire, and Hartfordshire*; under the succession of 20 Kings, begun by Creda, Anno 582, and ended in Burdred, Anno 886.

7. The Kingdom of the East Angles, containing *Suffolk, Norfolk, Cambridgeshire and Ely Island*; under the succession of 15 Kings, begun by Uffa Anno 575, and ended in Edmund, Anno 914.

But in process of time, Egbert the 17th King of the West Saxons aforesaid, became sole Monarch of England, about the year of Christ 830.

And then the fourth and most grievous Conquest and Scourge of this Nation was by the *Danes*, who made a violent Irruption, under the Reign of King *Ethelred* the *Saxon*; and so far prevailed that he was contented to pay them yearly 10000 *l.* which they at last enhanced to 48000 *l.* This Tyranny *Ethelred* not able to endure, privately commanded his Subjects to Massacre the *Danes*; which was Executed on the 12th of November at Night: Upon which *Swoin*, King of Denmark, came with a Navy of 350 Ships into England, drove *Ethelred* into Normandy, and Tyrannized over the *English* with a very high hand, every *English* House maintaining one *Dane*, whom they called Lord, who lived idly, by the labour of the *English*.

Who basely, when some of the *English* were Drinking, either to Stab them or Cut their Throats; Therefore to avoid which Villany, the party then Drinking, requested some of the next to him to be his Surety or Pledge, for his Life; From whence come the Expression used to this day of Pledging one another, when the Party drunk to take his turn, and drinks next after him.

Now the cause being (thro' Gods Mercy) taken away, theres no need of continuing the Custom of tempting any to drink more than good Nature repuires; But as it is now amongst the more Sober *English* at Meals, who, tho' they drink to one another, desire no Pledges, but let the Party (that wants drink) call for it.

After the Reign of three Kings, the *English* threw off the *Danish* Yoke, and the *Saxons* were re-enthron'd.

Note, That it is said of King *Edgar* that he built above four several Monasteries, and some other Kings were, in their Ignorance, so devoted to the Popish superstition, that they religiously

signed their Crowns, and superstitiously travelled to *Rome*, there to lead the Lives of Private Men.

Also *Canutus* the *Danish* King, being taught by Wise Men, that *St. Peter* had received from *Christ* the great Power of binding and loosing, and that he was also the Keybearer of Heaven Gates, for which cause (lest *St. Peter* should not open the same unto him, when he should come thither) went Pilgrimage to *Rome*, &c.

The 5 and last Conquest was by the *Normans*, under the leading of Duke *William* of *Normandy*, who pretending he had right to the Crown of *England*, by

promise of Adoption, or some other conveyance from King *Harold*, did with his *Normans*, Anno 1066, in 896 Ships arrive at *Pensley* in *Suffex*, and obtained a great Victory O^{ver} the 14th. in which were slain *Harold* with 66000 of the *English*. *William* took upon him the Kingdom by Conquest, and did indeed behave himself like a Conqueror, for he seized all into his hands, gave out Barons, Lordships, and Mannors from himself; reversed the former Laws and Customs, and instituted here the manners and orders of his own Country, which have proceeded on; and been by little and little bettered to this Day.

Thus you may see, the *English* Blood, at this Day is a mixture chiefly of *Normans* and *Saxons*, not without a tincture of *Danish*, *Romish* and *British* Blood. As saith an Author.

A Brief Description of this Map of England.

and by
ON the top of the Map, where is Written North England, is parted from Scotland by the River Solway and Tweed, the British Sea or Channel next France on the South, the Sea next Holland on the East, and the Irish Sea, and part of Ireland West.

The Principality of Wales, is included in England, lying on that side next Ireland, containing 12 Shires or Counties, as Montgomery, Radnor, Denbigh, Pembroke, Cardigan, Flint, Carmarthen, Brecknock, Merioneth, Glamorgan, Carnarvan-shire, and Anglesey.

England is in length from North to South, as from Barwick to Portsmouth, about 320. Miles, and in breadth from East to West, as from Dover to the Lands end in Cornwall, 270. Miles; Its said not to exceed in bigness one third part of France, yet is reckoned 30 Millions of Acres.

England is Situate between the Degrees 16 and 21 Longitude, equal with Scotland, Normandy and Bretagne in France.

And between 50 and 52 Degrees of the Northern Latitude, equal with Ireland, Flanders, Holland, Zealand, Lower-Saxony; and Denmark.

A TABLE of the Shires, Hundreds, Parishes, Shire Towns, and Market Towns in *England*, and Latitude of each.

Shires.	Ho.	Par.	Sh. Towns.	M.T.	D.	M.
Bedford shire	9	116	Bedford	10	52	8
Buckingham shi.	8	85	Buckingham	15	51.	59
Berkshire	20	140	Reading	12	51.	27
Cambridgeshire	17	163	Cambridge	8	52.	15
Cheshire	7	085	Chester	13	53.	17
Cornwal	9	161	Lanceston	21	50.	44
Cumberland	5	058	Carlisle	15	54.	58
Derby	6	106	Derby	10	52.	58
Devonshire	33	394	Exeter	32	50.	41
Dorsetshire	29	248	Dorchester	19	50.	41
Durham	4	118	Durham	6	54	48
Essex	20	415	Colechester	21	51	57
Glocestershire	30	280	Glocester	26	51	55
Hampshire	39	253	Southampton	16	50	53
Hartfordshire	8	120	Hartford	18	51.	59
Herefordshire	11	176	Hereford	8	52.	8
Huntingtonshire	4	079	Huntington	6	52.	21
Kent	67	408	Canterbury	30	51.	19
Lancashire	6	061	Lancaster	26	54.	8
Leicestershire	6	192	Leicester	12	52.	41
Lincolnshire	30	630	Lincoln	35	53.	16
Middlesex	7	273	LONDON	35	51.	32
Monmouthshire	6	127	Monmouth	7	51.	52
Norfolk	31	660	Norwich	28	52.	43
Northamptonshire	20	326	Northampton	13	52.	14
Northumberland.	6	460	Newcastle	6	55.	10
Nottinghamshire	8	168	Nottingham	9	52.	58

Oxford.

The Table.

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Oxfordshire	14	280	Oxford	15	51.	46
Rutland	5	048	Okeham	2	52.	42
Shropshire	15	170	Shrewsbury	15	52.	46
Somersetshire	42	385	Bath	30	51 --	23
Staffordshire	5	385	Stafford	18	53.	33
Suffolk	22	575	Ipswich	30	52.	10
Surrey	13	140	Guilford	8	51 --	12
Sussex	65	312	Chichester	16	50 --	48
Warwickshire	5	158	Warwick	15	52 --	20
Westmorland	4	026	Kendal	8	52.	23
Wiltshire	29	304	Salisbury	33	51.	03
Worcestershire	7	152	Worcester	11	52 --	16
Yorkshire.	26	563	York	49	54.	00

The use of this TABLE.

THe first Column gives the Names of the Forty Shires or Counties in England.

Second, The Numbers of Hundreds. Next, The Parishes. Next, The County Towns. Next, The Market Towns. And Lastly, The Latitude of the Pole of each Shire Town.

The Number of Shires in England and Wales are 53; Parliament Men 510; Market Towns 713; Parishes 9241; Bishopricks 26; Castles once 186; Rivers 555; Chafes 13; Forests 68; Parks once 781; Cities 25; Bridges 956; Universities 2.

Note, That instead of Hundreds, Dugbart is divided into Wakes, Cumberland and Westmorland into Wards.

Also, some Counties are more Generally divided than into Hundreds, as Yorkshire into 3 Ridings; Kent into 5 Latbs; Sussex into 6 Rapes; Lincolnshire into these Parts, as Lindsey, Kesteven, and Holland.

Upon the Garter of the Kings Arms is Written this Motto, *Honi soit qui ma ly Pense*, in English thus, *Shame be to him that evil thereof thinketh*: Spoken

Spoken by King *Edward* III. after he had taken up a Garter (its said) of the Queen, or the Countess of *Salisbury*, slipping off in Dancing, his Lords there present Smiling; This King made several Knights of the Garter (so called.)

And the *Motto* at the bottom of the Arms is Written, *Dieu & Mon Droit*, thus in *English*, *God and my Right*; first spoken by King *R. I.* after he had gained a great Victory, saying, *Not we have gained this Victory, but God and our Right.*

England with *Scotland*, being an Island is called *Great Brittain*; the small Islands about it are, *Sheppy*, *Thanet*, *Wight*, *Anglesey*, *Jersey*, *Garnsey*, *Alderney*, and *Sark*.

In Brief, its so well known the Extent of the *English* Empire, on each side the Globe of the *Earth*, I need not name the places in particular.

The Names of the Counties the Judges go to the Assizes twice in the Year, to Try Criminals.

First. **T**he *Home Circuit*, Is *Essex*, *Hartford*, *Sussex*, *Surrey* and *Kent*.

Second. The *Norfolk Circuit*, *Bucks*, or *Buckinghamshire*, *Bedford*, *Huntington*, *Cambridge*, *Norfolk* and *Susfolk*.

Third. The *Midland Circuit*, *Warwick*, *Leicester*, *Darby*, *Nottingham*, *Lincoln*, *Rutland*, and *Northampton*.

Fourth. The *Oxford Circuit*, *Berks*, *Oxon* or *Oxfordshire*, *Glocester*, *Monmouth*, *Hereford*, *Salop*, or *Shropshire*, *Stafford*, and *Worcester*.

Fifth. The *Western Circuit*, *Southampton*, *Wilt*, *Dorset*, *Somerset*, *Corwall*, and *Devonshire*.

Sixth. The *Northern Circuit*, *York*, *Durham*, *Northumberland*, *Cumberland*, *Westmorland* and *Lancaster*.

Besides Two Circuits for *Wales*.

Of our English Parliament.

THE *House of Lords*, otherwise called the *House of Peers*, or the *Upper House*, consists of 189 Members (that is) 163 Temporal Lords, whereof 14 Dukes, 3 Marquesses, 72 Earls, 9 Viscounts, 65 Barons, and 26 Spiritual Lords, whereof two Arch-Bishops, and 24 Bishops; but the King by virtue of his Prerogative, may increase the number of the *Peers* to Sit and Vote in their *House*, as Barons, by sending his Writs, &c.

The *House of Commons*, otherwise called the *Lower House*, is by much the greater Body of the Two; For, as *England* consists of 40 Counties, in which there are 25 Cities (known by the different Character in Print, in the Table which next follows) 3 Cinque-Ports, 2 Universities, and 168 Borough Towns, all which are privileged to send Members to Parliament; if we reckon two Members from each, the whole amounts to 486 Members, to which adding 24 from *Wales*, the whole is 510. So that if there be 300 met together, its counted a pretty full House, and if they be but 40 Members in all (Sickness being the cause of their absence) they make a House to make *Acts of Parliament*, and are in Force, when the King is pleased to Sign, or Consent to them.

Note, That the Cinque-Ports are Harbours, or Harbours for Ships, as *Hastings*, *Hith*, *Dover*, *Ramney*, *Sandwich*, *Winchester*, *Rye*, and *Seaford*.

The Title *Defender of the Faith*, was by Pope Leo X. given to K. H. VIII. of England, for a Book Written by him against *Luther*, in defence of some Points of the *Romish Religion*. The King of France is called *Most Christian* (which is a wonder) and the King of Spain, *Most Catholick*.

When the Parliament makes any Act for a *Pole Tax*, to which a Duke pays 50 *l.* a Marquess 40 *l.* an Earl 30 *l.* a Viscount 25 *l.* a Baron 20 *l.*

Their Eldest Sons pay 30, 25, 20, 17, 15 *l.* Their Youngest Sons, 25, 20, 15, 13, 12 *l.* according to the degrees above.

Tyberius the Emperour (its said) would not suffer himself to be called *Lord*, nor yet his *Sacred Majesty*, but said he, *They are Divine Titles, and belong not to Man.*

But the Chief in Authority in a Kingdom is called *King*, his Wife a *Queen*, a Prince the Eldest Son of a *King*, whose Wife is called a *Princess*.

The Wife of a Duke a *Duchess*, a Marquess his Wife a *Marchioness*; the Wife of an Earl a *Countess*; a *Viscount* (this Title is founded without the letters.) his Wife a *Vi-countess*; the Wife of a Baron is called a *Baroness*.

There are also the Titles to Men, *Baronets*, *Knights of the Garter*, *Knight of the Bath*, *Knight Banneret*, *Doctor of Divinity*, *Doctor of the Civil Law*, *Esquires*, *Bachelors of Arts*, *Masters of Arts*, *Priest*, *Parson*, *Vicar*, *Gentleman*.

A Man of 20 *l.* a Year is written *Yeoman*; and the Wife of a Deceased Gentleman, *Widdow*; and *Dame* for those of higher Titles; for a Maid in a Bond, write *Spinster*.

Its said that in *England*, that there are about 1400 Men, that are called *Knights*, and more then 6000 that are called *Esquires*, which Titles are too apt to puff up Mens minds in Pride.

An Alphabetical Table of the Market Towns in England and Wales, and in what Shire each is in.

The Use,

First, The Name of the Market Town.

Secondly, The first Three or Four Letters of the Counties Names.

Thirdly, The Figures at the end of the Line, the Towns distance in Miles from London.

Lastly, The Markent Towns in Capital Letters are called Cities, there being one (its said) in each Bishoprick.

Note, That if the Young Man, has no knowledge of the Names of all the Counties, he may look upon the Table before, together with the names of the Shires in *Wales*, comes after the Table.

A bbotsbury Dorf. 106	Alstonmore Cumb. 209
Aberforth Yor. 139	Alton Hamp. 38
Abergevenny Mon. 110	Altrincham Chesh. 137
Aberistwith Card. 145	Ambleside Westm. 206
Abington Bark. 46	Ambresbury Wilt. 65
St. Albans Hart. 20	Amersham Buck. 24
Aldborough Suff. 76	Ampthill Bedf. 36
Alisbury Buck. 33	Andover Hamp. 55
Alesham Norf. 99	Appleby Westm. 197
Alford Linc. 107	Appledore Kent 54
Alfreton Darb. 100	Arundel Suff. 46
Alnwick Northu. 226	St. Asaph Flint. 159
Aleresford Hamp. 46	Ashburn Darb. 180

<i>Ashburton</i> Devon.	160	<i>Bedal</i> York.	167
<i>Ashby</i> Leic.	89	<i>Bedford</i> Bedf.	40
<i>Ashford</i> Kent.	48	<i>Bediford</i> Devon.	161
<i>Askrig</i> York	175	<i>Beltingham</i> North	212
<i>Atherston</i> Warw.	84	<i>Bemister</i> Dorf.	111
<i>Attleborough</i> Norf.	80	<i>Bere</i> Dorf.	92
<i>Auburn</i> Wilts.	56	<i>Berkhamsted</i> Hart.	24
<i>Aukland</i> Durh.	184	<i>Betley</i> Staff.	120
<i>Aulcester</i> Warw.	72	<i>Beverly</i> York.	141
<i>St. Austel</i> Corn.	203	<i>Bewdley</i> Worc.	92
<i>Autrey</i> Devon.	133	<i>Bicester</i> Oxf.	43
<i>Axbridg</i> Som.	105	<i>Bigleswade</i> Bedf.	35
<i>Axmister</i> Devon.	121	<i>Bildeston</i> Suff.	54
<i>Aye</i> Suff.	74	<i>Billericay</i> Essex.	20
<i>Bakewell</i> Darb.	115	<i>Bilingham</i> Northu	222
<i>Bala</i> Mer.	145	<i>Bilsdon</i> Leic.	72
<i>Baldock</i> Hart.	29	<i>Binbrok</i> Linc.	115
<i>Bampton</i> Oxf.	56	<i>Bingham</i> Nott.	86
<i>Bampton</i> Devon	134	<i>Birmingham</i> Warw	88
<i>Banbury</i> Oxf.	53	<i>Bishops castle</i> Shrop	115
<i>Banger</i> Carn.	180	<i>Blackborn</i> Lanc.	154
<i>Barking</i> Essex.	7	<i>Blandford</i> Dorf.	87
<i>Barkley</i> Gloc.	89	<i>Bodmin</i> Corn.	195
<i>Barkway.</i> Hart.	32	<i>Bolsover</i> Darb.	104
<i>Barnard Castle</i> Dur	185	<i>Bolton</i> Lanc.	146
<i>Barnet</i> Hart.	10	<i>Borne</i> Linc.	75
<i>Barnsley</i> York.	126	<i>Bos-Castle,</i> Corn.	186
<i>Barnstable</i> Dev.	156	<i>Boston</i> Linc.	90
<i>Barton</i> Linc.	130	<i>Bosworth</i> Leic.	83
<i>Barwick</i> Northu.	250	<i>Bowe</i> Devon.	153
<i>Basing-stock</i> Hamp.	39	<i>Brackley</i> Northa.	48
<i>Battel</i> Suff.	48	<i>Bradfield</i> Essex.	39
BATH Som.	87	<i>Bradford</i> Wilt.	83
<i>Bautre</i> York.	117	<i>Bradforth</i> York.	145
<i>Beaconsfield</i> Buc.	22	<i>Brading</i> Hamp.	70
<i>Beaumaris</i> Angl.	184	<i>Bradnoch</i> Dev.	135
<i>Beckles</i> Suff.	90	<i>Braintre</i>	

Market Towns in each Shire.

197

167	Braintree Essex.	34	Bury Suff.	60
40	Brampton Cumb.	225	Caerfilly Glam.	122
161	Bramyard Heref.	95	Caerlion Monm.	112
212	Brandon Suff.	4	Caierwis Flint.	155
111	Brecknock Breck.	122	Caln Wilt.	72
92	Brent Devon.	168	Cambridg Cam.	44
24	Brentford Midd.	8	Camelford Corn.	184
120	Brewood Staff.	101	Campden Gloc.	67
141	Bridgend Glam.	135	CANTERBURY Kt.	25
92	Bridgnorth Shro.	100	Cardiff Glam.	123
43	Bridgwater Som.	116	Cardigan Card.	162
35	Bridlington Yor.	160	CARLISLE Cum.	228
54	Bridport Dorset.	115	Carmarthen Carm.	156
20	Briggs Linc.	122	Carnarvon Carn.	186
222	BRISTOL Som.	94	Cartmel Lanc.	192
72	Bromley Kent.	10	Castlecares Som.	96
115	Bromley Staff.	101	Castlerising Norf.	78
86	Bromsgrove Worc.	82	Caston Norf.	97
88	Brough West.	191	Castor Linc.	120
115	Bruton Som.	93	Cawood York.	142
154	Buckenham Norf.	79	Caxton Camb.	42
87	Buckingham Buck.	43	Cerne Dorset.	99
195	Buddefdale Suff.	72	Chagford Dev.	152
104	Burford Oxf.	61	Chapelinsith Dar.	124
146	Built Breck.	125	Chard Som.	116
75	Bullingbrook Linc.	100	Charley Linc.	154
186	Bungey Suff.	85	Cheadle Staff.	110
90	Buntingford Hart.	28	Chelmsford Essex.	25
83	Burgh Linc.	104	Cheltenham Gloc.	77
153	Burnham Norf.	90	Chepstowe Monm.	102
48	Burnley Lanc.	153	Chertsey Surr.	16
39	Burntwood Essex.	15	Chesham Buck.	24
83	Burton Linc.	127	CHESTER Chesh.	140
145	Burton Staff.	96	Chesterfield Darb.	106
70	Burton Westm.	188	Chewton Som.	94
135	Bury Lanc.	143	CHICHESTER Suff.	50

inter

Chimligh Devon.	148	Croydon Surr.	10
Chippingham Wilt.	77	Cuckfield Suff.	34
Chipping-Norton Ox.	59	Culliton Devon.	125
Christchurch Hamp.	80	Dalton Lanc.	200
Chudleigh Dev.	149	Darby Darb.	98
Church-stretton Shr.	112	Darling Sur.	20
Cirencester Gloc.	68	Darlington Durh.	176
Clare Suff.	50	Dartford Kent.	14
Clay Norf.	95	Dartmouth Dev.	165
Clebury Shrop.	98	Daventry Northa.	60
Clethero Lanc.	158	St Davids Pemb.	186
Cliffe Northa.	59	Dean Gloc.	90
Cockermouth Cum.	226	Debenham Suff.	68
Cogshall Essex.	36	Deddington Oxf.	51
Colchester Essex.	44	Denbigh Denb.	160
Colebrook Buck.	15	Dereham Norf.	83
Coleshil Warw.	82	Devizes Wilt.	72
Colford Gloc.	96	Dieping Linc.	70
Colne Lanc.	153	Dinasmeuthwey Meri	142
St Colomb Corn.	200	Dis Norf.	56
Columpton Devon.	134	Dodbrook Devon.	170
Combarnartin Dev.	149	Dolgelle Mer	149
Congleton Chesh.	123	Doncaster York.	123
Conway Carn.	174	Dorchester Dorf.	100
Corfe Dorf.	93	Douer Kent.	67
COVENTRY War.	74	Downham Norf.	66
Combridge Glam.	131	Drayton Shr.	118
Craneborn Dorf.	78	Droitwich Worc.	82
Cranbrook Kent.	44	Dronfield Darb.	112
Cray Kent.	13	Dudley Worc.	49
Crediton Devon.	147	Dulverton Som.	136
Crekelade Wilt.	65	Dunckton Wilt.	69
Crickhowel Breck.	114	Dunington Linc.	84
Cromer Norf.	102	Dunmow Essex.	31
Crookhorn Som.	110	Dunstable Bedf.	30
Crowland Linc.	71	Dunster Som.	130

Market Towns in eace Shire.

199

10	Dunwich Suff.	82	Frodlingham Yor.	140
34	DURHAM Dur.	200	Frome Som.	85
125	Dursley Gloc.	84	Ganesborough Linc.	115
00	Eastborn Suff.	52	Garstang Linc.	170
98	Eccleshal Staf.	110	Gisborn York.	161
20	Eccleston Lanc.	154	Gisborough York.	183
76	Edgworth Midd.	10	Glastonbury Som.	103
14	Egremend Cumb	222	GLOCESTER Glo.	82
65	Elham Kent.	58	Godalmin Surr.	28
60	Ellesdon Northu.	225	Goudhurst Kent.	40
86	Ellismere Shr.	127	Graies Essex.	17
90	Ely Camb.	54	Grampond Corn.	206
68	Endfield Midd.	10	Grantham Linc.	85
51	Epping Essex.	15	Gravesend Kent.	20
60	Esingwould Yor.	156	Grimsby Linc.	124
83	Evershot Dorst.	106	Gristed Suff.	25
72	Evesham Worc.	73	Guildford Sur.	25
70	Ewel Surr.	12	Hadley Suff.	53
42	EXETER Devon.	140	Halesworth Suff.	83
76	Fairford Gloc.	62	Halifax York	140
70	Fakenham Norf.	85	Hallaton Leic.	68
49	Falmouth Corn.	220	Halsted Essex.	39
23	Fareham Hamp.	57	Haltwistle Northu.	215
00	Farnham Surr.	31	Hampton Gloc.	77
67	Farrington Bark.	56	Harborough Leic.	66
66	Feversham Kent	44	Harlegh Mer.	161
18	Fishgard Pemb	170	Harleston Norf.	82
82	Flint Flint.	150	Harlow Essex.	22
12	Fokeingham Lanc.	83	Hartford Hart.	20
49	Folkestone Kent.	62	Hartland Devcn.	171
36	Fordingbridg Ham.	73	Hartlepool Dur.	187
69	Foulsham Norf.	90	Harwich Essex.	60
84	Fowey Corn.	202	Haslemeer Surr.	36
31	Framlingham Suff.	74	Haslingden Lanc.	150
30	Frampton Dorst.	102	Hastings Suff.	54
30	Frodesham Chesh.	140	Hatfield Essex.	25

Hatfield Hart.	17	Howden York.	139
Hatherly Devon.	160	Hull York.	135
Havant Hamp.	54	Hunanby Yor.	162
Haverfordwst Pem.	176	Hungerford Bark.	54
Haveril Essex.	43	Huntington Hunt.	48
Hawkshead Lanc.	202	Hutherfield Yor.	134
Hay Breck.	116	Ilchester som.	104
Haylsbam Sufs.	46	Ilfordcomb Dev.	152
Headon York.	141	Ilmister som.	113
Helmisley Yor.	166	E. Ilfley Bark.	44
Helmston Sufs.	44	Ipswich suff.	60
Helston Corn.	226	Ineby Cumb.	225
Henley Oxf.	29	St Ives Corn.	229
Henley Warw.	72	St Ives Hunt.	49
HEREFORD Hef	102	Ivingo Buck.	30
Herling Norf.	75	Ixworth suff.	64
Hexham Northu.	211	Kedermminster Wor.	89
Hickling Norf.	101	Kellington Corn.	174
Highamferis Northa.	51	Kendal Westm.	196
Hindon Wilt.	80	Keswick Cumb.	218
Hingham Norf.	80	Kettering Northa.	56
Hinkley Leic.	79	Keynsham som.	90
Hitching Hart.	30	Kidwelly Corn.	157
Hith Kent.	58	Kilgarren Pemb.	160
Hiworth Wilts.	60	Kilham York.	154
Hodnet Shr.	116	Kimbolton Hunt.	47
Hodsdon Hartf.	17	Kingsbridg Dev.	170
Holbeck Linc.	84	Kingsclere Ham.	45
Holm Cumb.	231	Kingston surr.	10
Holt Norf.	97	Kington Heref.	114
Honyton Devon.	128	Kinver staff.	92
Horn-Castle Linc.	104	Kirbymoreside Yor.	167
Hornden Essex.	21	Kirby Stevens West	188
Hornsey York	150	Kirkham Lanc.	162
Horsham Sufs.	28	Kirk Oswald Cum.	210
Houlsworth Dev.	168	Kirkton Linc.	117

Market Towns in each Shire.

201

Knaresborough Yor	149	Lewes Suff.	40
Knighthon Radn.	114	LICHFIELD Staff.	94
Knottesford Chesh.	133	Lid Kent	63
Krekyth Carn.	171	Lidbury Heref.	50
Kyneton Warw.	61	Lime Dorset.	120
Lanbeder Card.	146	LINCOLN Linc.	102
Lancaston Corn.	175	Linton Camb.	39
Lancaster Lanc.	180	Lodden Norf.	89
Landaff Glam.	123	LONDON Midd.	00
Landilowawr Carm	144	Longtown Cum.	234
Lanelly Carm.	152	Lonsdale Westm.	182
Langadock Carm	140	Loughborough Leic.	86
Langborn Bark.	49	East Lowe Corn.	196
Langport. Som.	109	West Lowe Corn.	196
Lanidoverly Carm	136	Lowth Corn.	112
Lanroft Denb.	165	Ludlow Shro.	105
Lantriffent Glam.	127	Luton Bedf.	28
Lavenham Suff.	52	Lutterworth Leic.	71
Lanvilling Montg.	132	Lyston Corn	172
Lanydlos Mont.	131	Lyn Norf.	75
Laughern Carm.	161	Lytcham Norf	79
Lavington Wilts.	73	Mackynleth Montg	139
Learmouth Northu	241	Macklesfield Chesh	124
Lechlade Gloc.	60	Maidenhead Bark.	22
Leeds Yor.	139	Maidston Kent.	30
Leek Staff.	116	Maldon Essex.	32
Leicester Leic.	78	Malling Kent.	25
Leigh Lanc.	145	Malmsbury Wilts.	74
Leighton Bedf.	33	Malpas Chesh.	130
Lemington Hamp.	72	Malton York.	164
Lempster Heret.	103	Manchester Lanc.	137
Lenham Kent.	40	Maningtre Essex.	50
Leskeard Corn.	180	Mansfield Nott.	98
Lestoffe Suff.	94	Market-jew Corn.	229
Lestwithiel Corn.	188	Marlborough Wilt.	62
Liverpool LANC.	150	Marlow Buck.	26

Marshfield Gloc.	48	Newnham Gloc.	90
Masham York.	165	Newport Hamp.	72
Melcomb Dorf.	106	Newport Monm.	115
Melton Leic.	75	Newport Pembr.	116
Mendlesham Suff.	65	Newport Shrop.	112
Merche Camb.	63	Newport pagnet Buc.	44
Mere Wilt.	87	Newton Devon.	152
Methwold Norf.	68	Newtown Montg.	123
Midhurst Suff.	42	Neyland Suff.	47
Midlam York.	169	Northallerton Yor.	166
Midlewich Chesh.	128	Northamp. Northa.	54
Mildenhall Suff.	57	Northcurry Som.	114
Milton Dorf.	92	Northleech Gloc.	68
Milton Kent	37	Northwich Chesh.	132
Minbead Som.	132	NORWICH Norf.	90
Modbury Devon.	170	Nottingham Nott.	87
Monmouth Monm.	100	Nuneaton War.	81
Montgomery Mont.	120	Ockingham Bark.	28
Montfrel Leic.	83	Odiham Hamp.	34
Moxeton Devon.	150	Okeham Rutl.	68
Moreton Gloc.	65	Okehampton Dev.	160
Morpeth Northu.	214	Onger Essex.	19
Namptwich Chesh.	126	Orford Suff.	73
Narbarth Pemb.	168	Ormskirk Lane.	156
Neath Glam.	140	Orton Westm.	194
Needham Suff.	61	Oswestrey Shrop.	130
St Neots Hnt.	42	Otley York	146
Newyn Carn.	180	Oulney Buck.	46
Newark Nott.	95	Oundle Northa.	54
Newborough Angl.	190	OXFORD Oxf.	47
Newbury Bark.	47	Padstow Corn.	194
Newcastle Carm.	156	Panswick Gloc.	79
Newcastle Northu.	202	Patrington York.	142
Newcastle Staff.	116	Pambridg Heref.	108
Newent Gloc.	89	Pembroke Pembr.	177
Newmarket Staff.	50	Penkridg Staff.	100

Market Towns in each Shire.

203

90	Penrith	Cumb.	214	Richmond	York.	175
72	Penrife	Glam.	155	Ringwood	Hamp.	75
15	Penryn	Corn.	219	Ripley	York.	152
16	Pensance	Corn.	231	Rippon	York.	158
12	Pensford	Som.	94	Risborough	Buck.	29
44	Penshoore	Worc.	78	Rochdale	Lanc.	145
52	PETERBOR.	Northa.	62	ROCHESTER	Kt.	27
23	Petersfield	Hamp.	45	Rochford	Essex.	34
47	Petworth	Suff.	39	Rockingham	Northa.	62
66	Philips Norton	Som.	84	Ross	Heref.	93
54	Pickering	York.	170	Rothbury	Northu.	223
14	Plymouth	Devon	184	Rotherham	Yor.	117
68	Plympton	Dev.	180	Rothwel	Northa.	58
32	Rocklington	Yor.	152	Royston	Hart.	33
90	Polesworth	War.	87	Rugby	Warw.	67
87	Pontefract	Yor.	133	Rugeley	Staf.	99
81	Pontypole	Monm.	113	Ruinford	Essex.	10
28	Pool	Dorf.	86	Rumney	Kent.	61
34	Porlock	Som.	136	Rumsey	Hamp.	61
68	Portsmouth	Hamp.	60	Ruthwin	Denb.	150
60	Potton	Bedf.	37	Rye	Suff.	60
19	Poulton	Lanc.	168	Rygate	Sur.	20
73	Prescot	Lanc.	147	SALISBURY	Wilt.	70
56	Presteign	Radn.	111	Saltaish	Corn.	184
94	Preston	Lanc.	160	Saltfleet	Linc.	115
30	Pulbely	Carn.	177	Sandbach	Chefh.	125
46	Radnor	Radn.	115	Saxmundham	Suff.	75
46	Ramsay	Hunt.	55	Sandwich	Kent.	62
54	Rasen	Linc.	114	Seechy	Norf.	72
47	Ravenglas	Cum.	214	Scarborough	Yor.	169
94	Rayleigh	Essex.	30	Selby	Yor.	141
79	Reading	Bark.	32	Settle	York.	165
42	Redford	Nott.	110	Sevenoke	Kent.	22
08	Redruth	Corn.	217	Sheepwash	Dev.	160
77	Repeham	Norf.	92	Sheffield	York.	115
100	Rhaiadergwy	Radn.	125	Shefford	Bedf.	34
ex-				K 6.	Shef.	

Shesnel	Shrop.	106	Stone	Staff.	110
Shiptonmallet	Som.	92	Stony Stratford	Buck.	44
Sherborn	Dorf.	100	Storford	Hart.	25
Sherborn	York	137	Stow	Gloc.	65
Shaftsbury	Dorf.	88	Stow	Suff.	60
Shipton	Worc.	62	Stowey	Som.	120
Shoreham	Suff.	46	Stratford	War.	67
Shrewsbury	Shrop.	118	Stratton	Corn.	174
Sidmouth	Devon.	130	Stroud	Gloc.	78
Skipton	York	155	Sturbridg	Worc.	90
Slasford	Linc.	88	Sturmister	Dorf.	94
Snache	York	136	Sudbury	Suff.	46
Snersham	Norf.	82	Sunderland	Durh.	200
Sodbury	Gloc.	85	Sutton Colefield	War.	88
Soham	Camb.	57	Swasfham	Norf.	74
Somerton	Som.	105	Swansey	Glam.	146
Southam	War.	64	Swindon	Wilt.	62
Southampton	Hamp.	62	Tadcaster	York	142
South Moulton	Dev.	146	Tame	Oxf.	37
South Petherton	Som.	109	Tamworth	Staf.	89
Southwark	Sur.	1	Tattershall	Linc.	98
Southwell	Not.	94	Tavestock	Devon	166
Southwold	Suff.	84	Taunton	Som.	120
Spalding	Linc.	78	Tenby	Pembr.	172
Spilsby	Linc.	101	Tenbury	Wor.	100
Stafford	Staff.	104	Tenterden	Kent.	50
Stalbridg	Dorf.	95	Terring	Suf.	45
Standon	Hart.	25	Tetbury	Gloc.	77
Stanes	Mid.	15	Temksbury	Gloc.	79
Stanford	Linc.	69	Thaxted	Essex.	39
Staphop	Durh.	196	Thetford	Norf.	70
Stanley	Gloc.	82	Thorn	York	131
Stanton	Linc.	108	Thornbury	Gloc.	89
Stanning	Suff.	40	Thrapston	Northa.	53
Stevenedge	Hart.	25	Thrusk	York	162
Stockbridg	Hamp.	57	Tickhil	York	119
Stockport	Chesh.	132	Tiddefwall	Darb.	120
Stockton	Durh.	180	Tiverton	Devon.	136
Stokegomer	Som.	125	Toucester	Northa.	50
Stokeley	York	179			Top.

Market Towns in each Shire.

205

Topsham Dev.	139	Welchpole Montg.	125
Torrington Dev.	158	Wellingborough Northa.	52
Totnes Devon	160	Wellington Som.	124
Tregaron Card.	140	Wellington Shrop	111
Tregony Corn.	210	WELLS Som.	96
Tring Hart.	28	Wem Shrop.	121
Troubridg Wilt	80	Wendover Buck.	30
Truro Cornw.	212	Wenlock Shrop.	105
Tunbridg Kent	28	Westbury Wilt.	80
Tutbury Staf	99	WESTMINSTER Midd.	1
Tuxfort Not.	105	Westram Kent	20
Ulverston Lanc	197	Wetherby York.	145
Uppingham Rutl.	64	Weymouth Dorset.	106
Upton Worc.	83	Whitby York.	185
Urk Monm.	108	Whitechurch Hamp.	49
Vitoxeter Staf.	104	Whitechurch Shrop.	126
Uxbridg Midd.	15	Whitehaven Cumb.	227
Wainfleet Linc.	102	Wiccomb Buck.	27
Wakesfield Yor.	133	Wickware Gloc.	85
Walden Essex	35	Wigan Lanc.	148
Wallingford Bark.	38	Wighton York.	147
Walsall Staf.	92	Wigton Cumb.	229
Walsbam Norf.	100	Wilton Wilt.	72
Walsingham Norf.	89	Winborn Dorset.	82
Waltham Essex	12	Wincaunton Som.	93
Waltham Hamp.	54	Winchcomb Gloc.	72
Waltham Leic.	76	WINCHESTER Hamp.	52
Wantag Bark.	50	Winchelsey Suff.	60
Warbridg Corn.	195	Windham Norf.	84
Ware Hart.	20	Windsor Bark.	20
Wareham Dorset.	90	Winslow Buck.	39
Warington Lanc.	140	Winster Darb.	111
Wormister Wilt.	80	Wirksworth Dar.	107
Warwick Warw.	67	Wisbich Cambr.	75
Watchet Som.	126	Wiston Pemb.	173
Watford Hart.	15	Witham Essex	32
Watlington Oxf.	37	Witney Oxfo.	54
Watton Norf.	74	Wiveliscomb Som.	128
Wbley Heref.	108	Woburn Bedf.	37

<i>Walsingham</i>	Dur.	190	<i>Wrinton</i>	Som.	103
<i>Wolverhampton</i>	Staf.	98	<i>Wrotham</i>	Kent	20
<i>Woodbridg</i>	Suff.	66	<i>Wulter Northu.</i>		237
<i>Woodstock</i>	Oxf.	51	<i>Wye</i>	Kent.	49
<i>Woolwich</i>	Kent	7	<i>Yarmouth</i>	Hamp.	75
<i>WORCESTER</i>	Worc.	85	<i>Yarmouth</i>	Norf.	100
<i>Workop</i>	Nott.	110	<i>Yarum</i>	York.	176
<i>Worked</i>	Norf.	98	<i>Yaxley</i>	Hunt.	59
<i>Wotton</i>	Gloc.	83	<i>Yeovil</i>	Som	104
<i>Wottonbasset</i>	Wiltf.	66	<i>Y O R K</i>	Yorkshire.	150
<i>Wrexham</i>	Denb.	138			

The

*The Highways, or Roads, from London,
to the Several Shire Towns in England.*

THE Figures between each Town shewstheir
distance in Miles,

*London, 10 Barnet, 10 St. Albanes, 8
Luton, 5 Barton-Clay, 7 Bedford, N. W.*

*Thus you may know, that from London to
Bedford, are 40 Miles, (if you Sum up the Fi-
gures) And that the N W. after Bedford, shews
that Bedford bears North West, from London.
Observe the same, in the Roads which follows.*

*London, 6 Acton, 9 Uxbridg, 9 Amer-
sham, 6 Wendover, 4 Ailesbury, 10 Buck-
ingham, N W, by W.*

Note, That if you would know how ma-
ny Miles between Buckingham and London,
(or any other Great Town, look for its Name
at the end of each Sentence) or in the Table
of Market Towns.

*London, 15 Colebrook, 7 Maidenhead, 10
Reading, W.*

*London, 12 Waltham, 8 Ware, 5 Puck-
eridge, 7 Barkway, 12 Cambridg, N by E.*

*London, 20 Albanes, 24 Stony Stratford,
16 Daventry, 22 Coventry, 20 Lichfield, 18
Stone, 15 Nantarch, 15 Chester, N W.*

*London, 70 Salisbury (see London to Salisbury)
18 Shaftsbury, 12 Sherborn, 19 Axminster,
7 Honiton, 12 Exeter, 32 Lancelton, W, S W.*

London 43, Buckingham (see London to Bucks) 30 Coventry, 20 Lichfield, 16 Stone, 32 Waring, 45 Lancaster, 16 Kendall, 32 Carlisle, N, N W.

London 78 Leicester, (see London to Leicester) 8 Loughborough, 12 Derby, N by W.

London 70 to Salisbury (see London to Salisbury) 13 Shaftsbury, 12 Sherborn, 10 Crookham, 9 Axminster, 22 Exeter, W S W.

London 39 Basingstock, 16 Stokebridg, 12 Dunkton, 9 Cranburn, 9 Blandford, 12 Dorchester, S W, and by W.

London 150 to York (see London to York) 13 Boroughbridg, 13 North Allerton, 10 Darlington, 14 Durham, N by W.

London 10 Rumford, 5 Burntwood, 10 Chelmsford, 18 Colechester, N E.

London 15 Colebrook, 7 Maidenhead, 11 Nettebed, 12 Ibington, 10 Faringdon, 14 Perrors-bridg, 12 Gloucester, W, and by N.

London 15 Stanes, 10 Bagshot, 14 Alton, 8 Aleford, 7 Twiford, 6 Southampton, S W, by W.

London 10, Burnet, 10 Hartford, N, by W.

London 81 to Gloucester, (as before) 10 Ross, 10 Hereford, W N W.

London 6 Edmonton, 6 Waltham Cross, 8 Ware, 4 Puckeridg, 9 Ryston, 15 Huntington, N by W.

London 12 Dartford, 11 Rochester, 10 Sittingborn, 13 Canterbury, E.

London 104 to Stafford, (as follows) 10 Stone, 6 Newcastle, 20 Warrington, 14 Wigan, 14 Preston, 10 Garstang, 15 Lancaster, N W, by N.

London 54 to Northampton, (as follows)
12 Harborow, 12 Leicester, N, N W.

London 48 to Huntington, as above, 9 Stilton,
5 Peterborough, 8 Market Deeping, 18 Sleaford
15 Lincoln, N by W.

London 81 Gloucester, as above, 18 Mon-
mouth, W by N.

London 20 Ware, 11 Barkway, 10 Witleford
12 New-Market, 16 Thetford, 10 Attleborough,
5 Windham, 6 Norwich, N E, by N.

London 10 Barnet, 10 St: Albans, 10 Dun-
stable, 16 Stony Stratford, 10 Northampton, N W.

London 32 Reading, as above, 15 Newbery,
15 Marlborough, 15 Chipenham, 13 Bath or
Bristol, W and by S.

London 43 Colechester, as above, 12 Ips-
wich, N E.

London 10 Kingston, 7 Cobham, 8 Guilford,
8 W, by W.

London 20 St. Albans, 10 Dunstable, 16 Sto-
ny Stratford, 6 Towcester, 10 Daventry, 14 Ce-
ventry, 14 Bermingham, 8 Pudley, 12 Bridg-
North, 6 Wenlock, 10 Shrewsbury, N W and
by W.

London 15 Uxbridg, 7 Baconfield, 5 Wick-
ham, 5 Stokenchurch, 9, VVheatlebridg, 6 Ox-
ford, VV N W.

London 54 Northampton, as above, 20 Co-
ventry, 20 Lichfield, 10 Stafford, N W.

London 44 Buckingham, as above, 10 Ban-
bury, 8 Kyneton, 8 VVarwick, N W.

London 181 Lancaster, as above, 14 Ken-
dall, N W, and by N.

London 8 New Brenford, 7 Staues, 16 Hart-
ley-Row, 8 Bislingstoke, 10 VVhitechurch, 6 An-
dover, 15 Salisbury, VV S W.

London 47 Oxford, as above, 12 Chipping-Norton, 12 Campden, 10 Pershore, 6 Worcester, *WNW*.

London 48 to Huntington, as above, 21 Stamford, 16 Grantham, 10 Newark, 9 Tuxford, 18 Duncaster, 7 Wentbridg, 12 Tadcaster 9 York, N. by *VV*.

Of Preserving and Repairing the Road,

To the Surveyors of the High-ways in Bedford.

First. You should, a little before Christmas, provide a sufficient quantity of Black Thorn Bushes, and to have them made into Fagots, of about two Foot long, and lay them up for use.

Secondly. You, or one of you, should once a Month at the least, the rutts being wet, go to view the Field Roads, on a Friday in the Forenoon, for then commonly come Waggons Loaden with Wheat for the Market the next day, and where you see the Wheels of the Waggons cut too deep into the rutts, there set Boughs, or little Sticks, then having some of the said Fagots ready, lay them overthwart those deep roots, suffering the Loaden Wagon wheels to crush them close, this well observed, before the rutts are worn too deep, it may hold for one year very well, tho' it be much Carted; Besides, using these Fagots while the rutts are wet and dirty, prevents some from stealing them to Burn; Fagots in Clay rutts are the Cheapest, where Stones are plentiful, done with little charge in Winter,

ter, so that there will be very little to do in Repairs in Sommer, and the yearly charge in Repairs may abait two thirds.

Lastly. If there happen a deep hole to be in the rutt and pad-way, or Quick-Sand, or the like, lay overthwart long and strong Bushes very close (not crossing them with the same) and if need be lay some Timber under them, they being troden down close near a Foot in thickness, cover them with such Stones as you gathered off Fallow Lands in the Spring of the year, about a Foot in thickness, and on them Gravel of the same thickness.

Note, That after every great Rain, trench the water out of the rutts, for water standing long in them, does them much harm, but swift running water over or along a Road mends it. Poor Men are enjoyn'd by the divers Laws for the Repair of the *High-ways*, to do as much duty yearly, as many Men worth 2, 3 or 400 *l.* a year, keeping no Team of Horses. Therefore the Roads would be mended yearly at a much cheaper rate, if they were done by a *Tax*; Tho' the the poorer sort did nothing towards it, but what they were paid for. So as Honest Men have the managing of the Money thats Collected for the same.

See Directions for the Repairs of the *High-ways* in my 3d Book sold by *S. Clark*. Since which was Printed, the Parliament hath Inacted, that 50 *l.* a year of Pasture and Woodland, as Arable, shall be accounted a *Plow land*, &c.

¶ *Note*, That the *Young-Man*, who delights to shun Evil Company; May, after he hath Studied Arithmetick an Hour in the Morning, Recreate himself in Gardening; For what Pleasure, is it to have a Garden, and not Work in it ones self for Health; And in the Afternoon, if occasion will permit, may go out to Angle, as before is Taught, therefore as to Gardening, take the following Brief.

Monthly Observations.

JANUARY. Theres little to be done in Gardens this Month, but you may gather Sheeps Dung to mix with Earth to ly rotting a Twelve Month, to layer Flowers with; and you may cut off the down right roots (if any) of such Trees as yearly bloom, and bear no Fruit, burying a dead Dog or Cat under the Tree; and lay dung in undug'd Orchards once in 4 years, letting neither Dung, nor Weeds (at any time) touch the Bark of any; also gather Cions; see *Grafting Fruit Trees*.

FEBRUARY. If the Frost, hath kill'd the Cabage Plant you set in *September*, sow the Seeds now in a *Hot-bed* thus made; Dig a Grave, of what length and breadth you please (where the Sun shines most and sheltered from the *North* and *East* Winds) about 2 Foot deep, tread it full of Horse Litter, with the Dung, and cover the Dung near half a Foot thick with fat Earth sifted, set up staks about it, covering it with Pease straw or Matts, only in Cold Nights, the Seeds also of Musk-mellons, Cauly-flowers, Cucumber, Purslyn and Lettice may be sowed therein, you may

may now Plant the Suckers of Currans and Gooseberries, tho' *October* is the best time, sow Garden Pease, and for the Beans set them about one Foot asunder; See *Pruning Fruit Trees*,

MARCH. Sow Parsley, Carrot and Turnip-Seeds, and Parsnips; And set Carrots and Turnips to raise Seed and also Onions; Set small Onions and Leeks to put among Pot-herbs; Prune the Apricock late, and to preserve the Blooms, hang Matts or Blankets over them in Frosty Nights only; Take the Litter from off the Asparagus Bed, dig it with a Fork a little and sift some good Earth thereon; If you make a new Bed, do it as the *Hot-bed*, last Month, and lay the same roots you may buy of a Gardener, on it, and cover them by sifting Earth on them, and let them run to Seed 2 years, before you cut the Budds to eat; Dig the Weeds and tops of the Artichock into the Bed, laying the Earth level, leaving but one or two of the strongest to each root, casting away the Suckers; Plant the shortest stalked Cabage Plants near a yard asunder, setting them pritty deep, on the edges of your Carrot Ground; Sow Clove Gilly-flower Seed.

When you see the *Tulip* Leaves begin to peep out of the Earth, spread your Flower Garden all over with Fat Sifted Earth, mentioned in *January*, or Wood Pile Earth, or the Earth that Moulds work up in a Rich Pasture, and when you see a very great Hill (lately cast up) dig to the bottom to find her Nest; Now you may dig in rotten Horse Dung into your Garden; Set more *Beans* and *Pease*, and *Graft*.

APRIL. In this Month, chose the Evening of a Rainey Day, to set the Cuttings of *Time*, *Hyssop*, *Marjorun*, *Savory*, *Penny Royal*, *Balm*, *Mint*, &c. For winter green Hedge, to be Clipt square after Rain, often letting such Herbs grow out of

of the Flower Garden for use; You may also part the Roots of most things, cutting off their tops, and most of the Thready Roots, before you set them; the bows of Fruit Trees that grow too neer each other, may be set at certain distances, with weights or cords, to remain so for four weeks; Young Fruit Trees should be slit in the Bark, from the Head to the Root at three or four sides, to prevent hid bound; Cut off all the dead Twigs out of Bays, *Lawrel*, *Roses*, and all other Bushes; Plant *Caulyflowers*, and cut off the strings of all *Strawberries*, except the Wood and white ones; Remove the young *Clove Gilliflower* Plants, sowed of Seed the last Month; set *Rosemary* slips, twisting the ends, very close to a Wall, and with Leathers Naile it thereto while its young.

If the *Vine* have no Leaves before the 20th day of this Month, all the Cold weather is not past.

A *Curran* Tree, having only one branch from the Root, set in *October*, and with Leathers Nailed to a North Wall, will bear Berries very well, and grow to the height of any Wall, if in this Month and the next you clip off the young shoots that grow above the Berries, and every time you see the top shoot about 5 Inches grown above the overmost Nayle, give it another Leather and Nayle or the Wind snaps it off; Note, That these Trees are full of little Branches of about half a Foot long, but nayle none of them to the Wall, I have above 20 such Trees growing, some of them near 20 Foot long.

MAY. Dig Dung into a Bed, to Sow Purslynn in; if the Ground is not wet and cold: Sow Scalit and Kidney Beans in light Ground, covering them lightly, because a Bean, comes up and turns to 2 Leaves; Clip off the young shoot of your Currans and Gooseberries; Where any
 placet

places of your Crop of Carrots miss coming up, there make holes like deep Scuttles, which tread almost full of Horse Dung, covering it with Earth (see *Hot-bed* in *February*) and Sow Cucumbers Seeds therein, niping off the Superfluous Branches, and watering when need is; The Garden Beans being in full Bloom, clip off the tops of the stalks.

Tulip leaves being dry, you may take up their Roots, and being dried from the dirt, put them in a Box and cover them with sand (take them up once in 3 or 4 years) and set them again in *September*, but the off sets in a Bed by themselves. If you take not up the Roots, cut off their Leaves.

JUNE. From your Fruit Trees cut off all Bruises, Gums, Stubs of dead wood, and cankered places (see *Pruning*) Take up the *Anemonie* Roots and dry them, and set them again *February* (see *Innoculate*) Having gathered all your Roses, clip the tops of the bushes, and the tops of the Monthly Rose often in Summer, they are very useful Flowers, and are sweet, yet soon fades, saith the Poet,

*As fades the Blushing Rose, so speeds
Our Flow'ry Youth away,
It Grows, it Blows, it Speeds, it Sheds
Her Beauty, in one Day.*

To increase the Sweet Double-Stock-Gilliflower, about this time, cut off a slip about 5 or 6 Inches long, that is prity strong, any that never had a Flower on it, nor like to have one that Sommer, then turn up the bark about an Inch. cutting the sides thereof, so as the bark may stand like the Spokes of a Cart Wheell, and cut off the woody Inch and set it pretty deep in some shady place, first cutting off the top to the bud, and

and the other Leaves, shading and watering it for a time; cut only the longest tops of your Rasp-hedg even with the other: See *Layring of Clove Gilliflowers*, Praised by the Learned, Thus,

*For various Colours Tulips, most excel,
And some Anemonies, do please as well;
Ranunculus, in Richest Scarlets shine,
And Bears-ears, may with these in Beauty joyn.
But yet, if Ask and Have, were in my Power,
Before them all, give me the Gilliflower.*

Things being now in their Beauty, for Mankind's use, lets therefore Adore the Creator of them,
God Blessed for ever more, For,

*Because out of our Thoughts, God shall not pass,
His Image Stamped is on every Grass.*

That Man might be Industrious (not Idle)
God has given Man so much knowledge, as to know when to gather the Fruits of the Earth, for his use, both for Food and Physick, For

"The Observation about gathering Plants,

*Saith Dr. Pe- "from the various Positions
they in his com- "of the Heavens, or Seasons
plete Herbal. "of the Moon, are Superstiti-

"ous and Vain; But I suppose
"tis best to gather them, when
"they are full of Juice, that is well concocted,
"and before the Febres are Woody; Chuse a clear
"Day, and do not gather them till the Dew is
"gone off; *Flowers*, are best gathered when they
"are full Blown, *Seeds*, when they are Ripe,
"and begin to dry; *Fruits*, should not be gather-
"ed till they are quite Ripe; *Roots*, are best ga-
"thered in the Spring, just before they begin
"to spring; Tis best to dry Herbs in the Sun,
"tho' *Physitians* generally order that they should
"be dried in the shade

The last years shoots of the Rasp-Hedge, hath Berries appear on them this Month; Then if this years shoots overtop the Berries now, so as to hinder the Berries from Ripening, clip off only the tops of the longest shoots; And also, if the young shoots now grow too thick, you may pluck up by the roots of all, or most of the smallest shoots, and likewise those shoots as grow into the Paths; so may you keep the Rasp-Hedge a right long Square, and Flourish well.

Note, That if you keep your Ground from Weeds, the longer the Earth will retain its Heart and Strength.

How to make Wine of Herbs.

If the Herbs be dry, put them into Pot, and power Scalding water to them and cover it, and two hours end, boil one pound of Sugar in two Quart of the Liquor; If the Herbs be Green, or Roots, or Seeds boil them well and strain them, and the Liquor boil with Sugar a little, when its cold pour the clearest into Bottles.

Knowing the Virtue of the Herb, proper for your Distemper, drink two or three Spoonfuls of the Wine in a draught of Beer, upon an empty Stomach often, as

The Wine of Agrimony, for the Liver and Dropsie.

Balm and Mints, a Cordial for Fainting.

Butterburroots and Woodforrel, for Feavers.

Black Curran Leaves, for a Sore Throat.

Bears Foot or Peach Leaves, to Kill Worms.

Barberries and Cenomon Binding.

Bay Leaves and Peny Royal, for Wind in the Stomach.

Broom and Doggrafs, for the Dropsie,

Camomile and Saxifridge, for the Stone.

Cowslips with Corn Poppies, to procure Sleep.
 Comfrey with the Roots, for Inward Bruises.
 Damask Roses, to gently Purge.
 Elderberries and the Leaves, for the Dropsie and the Kings Evil.

Fumetary, for Bòyls, Itch, and Surfiets,

Grunsell, to Cool and Purge the Stomach.

Ground Ivie, Cleanseth the Blood.

Hysop, for a Tickling Rhume in the Throat.

Knotgrass, for Rickets, and Inward Bruises.

Lilly of the Valley, for all Illness of the Stomach.

Motherwort, for Mother Fits.

Mulberries and Plantain, for Spitting Blood.

Moufeare and Ivie, for the Chin-Cough.

Plantin and Clary, for the Whites.

Piony Roots, for Convulsion Fits.

Quinces, to stay Vomiting and Fluxes.

Rue, drunk in the Morning, in Plage time and Pox.

Red Roses, stop Fluxes.

Rosemary and Mustard Seed, for Itch, Surfeit, and Dropsie.

Stinking Arrach, for the Green Sickness.

Scurvy-Grass and Calendine, for the Scurvy.

Sotheringwood, to cause Spitting in Feavers.

Tormentil Roots and Cinnamon, to Stop Fluxes.

Tamaris Twigs, for hardness of the Spleen.

Winter Cherries and Rubarb, for Runing Gout.

Wormwood, or Centory, to help Digestion.

JULY. Gather the Seeds of Clove-Gilliflowers, and keep it in the husk till you Sow it in March; and by the middle of this Month finish the Laying them; Having gathered your Strawberries, cut off all their Leaves after Rain, except the Bed of white Strawberries, which you may thin and weed at the latter end of March and soon after that make a new Bed, by setting the smallest Roots, pressing the Earth very hard to them that the Worms force them not out; Remem-

membring that they will want Water often, likewise Cauly-flowers Cucumbers, &c.

*The best way to make the Cordial Syrup
of Clove Gilly-Flowers.*

TAke of the best *Clove-Gilly-flowers*, cut off from their white strings, one Pound, put them into a large *Pewter Flagon*, or new *Earthen Pipkin*, glaz'd within and first soakt in Water (to try if it will crack) then pour upon them a quart of scalding hot Water, thrust the *Flowers* down, and cover the *Pipkin* with its cover very close, and set it all night in a Celler, then strayn and press it out, put the Liquor into the *Pipkin* again and put to it three Pound and a half of single refined *Sugar* in Powder, set the *Pipkin* on a clear *Charcoal* Fire, and make the Liquor warm stirring it all the while, that the *Sugar* may dissolve, and that is enough, *Dr. Hartman*.

AUGUST. Sow the first ripe Cabage Seed, also Coleworts, Turnips, Marigolds, Box, Poppies, Spinage and Lettice; Sow the Seed of *Aureculas*, or *Bears-Ears*, in a Pot of good Earth, let it stand abrode, the next Sommer Plant out the strongest,

If the Earth is well soakt with Rain, this is rather a better time than *April*, to take up all the Herbs and Flowers, and to dig Horse Dung therein, thats very rotten; Now Layer Bays Lawrel, Rose Rosemary, &c. As is shewed of Clove Gilliflowers, only instead of cutting that place of them that is to ly under the Earth, run a blunt Awl 3 or 4 times through the place; in *March* following you may remove them (if taken Root) or stay till this Month.

SEPTEMBER. Dig a little Dung into a Bed and therein set your strongest Cabage Plants about 6 Inches assunder, Water them very well that Evening and no more, do so with the Plants of Coleworts, Marigolds and Lettice; Set the Tulip Roots you took out of the Earth, thus, with a narrow Trowel make a hole, then put in a handful of Sand on which set the Root; and Earth it up, the Sand is to prevent the Root from growing too deep in the Earth.

The treading on Carrots, its said makes the Worme breed in them, their tops being Yellowish; with a Fork take them up, and the best Turnips, rub of the Dirt, and cut off their tops within an Inch of the Head, and lay them in some close corner in your House on the Ground covering them with Straw close, or rather Sand, to spend in Winter: The Budds of Cabage-stalks a good raw Soller.

OCTOBER. See *Planting of Fruit Trees*; For the Suckers of Currains and Gooseberries Plant now, and for those that have Roots set now, and they commonly Bear Berries the following Sommer, let all your Bushes of them grow from single Stemes (as Apple Tree) and they will bear large Berries (tho' they grow under Apple Trees) so as you cut out some Bowes near the Head, from those that grow too thick, and withal, to observe all Sommer long to cut up the Suckers from them and other Trees, which you may easily do with an old Chessel, fastend to an old Spade handle; The great under Boughs of your Fruit Trees that bears but small Apples, you may cut off now with a Hatcher, within a foot or 2 from the Bodie; and next June, saw them off within an Inch of the Body smoothing the place with a knife, and lastly rub dirt on the Cuts.

If you desire a *Nursery*, for the raising of Stocks to Graft on; Sow the Seeds of Crabs, and the Stones of other Fruit now covering the Beds with Horse Litter untill *March*, at 2 years end, pluck up the strongest and cut off all their Boughs close to their Bodies, and a Little off the tops and all the strongest Roots close, especially the downright Root, then by a Line and a Setting stick, set them near 2 Foot asunder, and at 2 years end many of them may be ready to Graft and Inoculate on; Gather Winter Fruit in a dry day, the best lay on shelves in a Closet, where Frost cannot enter in Winter; But if the Apples happen to be Frozen, touch them not, untill the Frost is gon out of them, in the same Closet fix small Lines, from one side to the other to lay your Bunches of Graps on, to keep all Winter, gather not the Graps untill they are soft, tho' the Frost comes, better to have them weathered, than unripe; But if they continue Green and hard till *November*, make Vinegar of them.

Sift fatt Earth all over your White Strawberry Bed, until the Leaves are almost all Covered.

NOVEMBER. If you desire to raise Cabage Seed, pluck up the best Cabage by the Root, and Set it again in some Sun-shiney place, so deep, that you can see but the Crown of it.

Cut the tops off your Artichocks and make Trenches between the rows casting the Earth upon the Roots as a Bank, and cover all the Bed with Horse-Litter, also cover the Asparagus Bed with Horse-Litter.

DECEMBER. If you did not Prun your Vine soon after you gathered the Grapes, now nayle the strongest to the Wall with Shoemakers Leather, each Branch near one yard asunder,

cutting off all the young Shoots within an Inch off of each knot, so will your Pruning work be little yearly.

But when you have a young long Branch that begins near the Root, you may nayle that to the Wall, and cut off an old Arm, by this means in time you may cause you Vine to look young again; yet the fewer Branches any Fruit Tree hath, the larger will the Fruit be; Lay Beasts Blood, and Sheeps Dung to the Roots; I have not room to add what I designed of these things, done Monthly.

GENERAL OBSERVATIONS.

1. *Your Work in Hot and Dry Weather.*

First. Water no Seeds newly Sown, but being come up pritty strong, you may give them Water in the Evenings.

2. What Herbs you Water, wet not their Leaves, if Well water, let it stand half a day First in the Sun, or stir Sheeps! Dung in it.

3. If you have a Root given you, and are to carry it far, wrap the Root about with wet Clay, then put it in a wet Linnen Cloth, when you set it, Water the place very well, and therein set it, shading it from the Afternoon Sun.

4. Cut as few Herbs as you can, except such as you are to dry for Winter.

Lastly, with a *Hough*, cut Weeds a litte within the Earth, (in the Carrot ground) and they dye; Grass will cast its Seed often in Paths, if not taken up by the Roots in time.

II. Your Work, in an Evening, in Summer, after much Rain.

First. You may remove Herbs, or Flowers, taking some Earth with the Roots.

2. Draw Weeds up by the Roots.

3. Clip Herb-Hedges, and gather Snayles.

4. If Snayles, or the like eat the *Stock-Gilliflowers*, tie a Paper or Rag round the Stark, and rub the Paper over with Tar. Observe the same of young Fruit Trees.

5. Rub Moss off of Fruit Trees, with a Hair Cloath.

6. With a *Hough*, draw the Earth a little to the Roots of Pease, Beans, Cabadge, &c. that they may seem to grow on the Redge of a Land, or Hill.

7. Get up Twich-grass clean up by the Roots.

8. The next dry Morning, Roll or Beat Gravel and Grass Paths.

Lastly, If you see a Large House Snayle, lye flat on the Earth, dig the Earth under her, and spoyle her Eggs, like small Pease, shining like Pearls

III. Your Work in November, the Frost coming.

First. Cover your Cucumber at nights only.

2. Lay good store of very rotten Pease-straw about the Roots of Rosemary, and other choise Flowers, some approve of laying Street Dirt pretty thick to the Roots of Rosemary.

3. After very great Frost, crush down the Earth close to the Roots of the Flowers.

Lastly. If you are to water any Herb in Winter, let it be with Blood warm Water; and if the Snow covers any Herbs, remove it not: And if you want a Raw Sallet, chop a small Cabage, very small, and eat it.

IV. Of Planting Fruit Trees.

IF you buy any to Plant that has been Grafted three or four Years, take none that has either a Bruise, or Cankered place in any part of the Bark, or Boughs.

First, Cut off the down right Root (if any) except the Roots of *Peaches* and *Nectarines*) take the Roots of the Peartree up carefully because of their Brickleness.

Secondly, Cut off all the Roots that are broken, and that are two long, and the ends of all other roots; then cut the Boughs off, that the Head may not be much bigger then the Root: Remembering that in *June* following you cut the ends again sloping, close by a Bud.

Thirdly, Make a hole in the Earth, like unto the hollownes of a Bushel, and in the middle thereof, raise a Hill of good Earth, on which set the Tree, seting the same side *Eastward*, if you can, as it stood before, which sometimes you may know by the ends of the Twigs on the top of the Trees, bending *Eastwards*, because the Wind for almost three part of four in the year blows from the *Westward*, with us in *England*, which commonly is the strongest in *March* and *September*, the *Sun* in both Months being in the *Equinoctial Line*, causing many twigs to stand bent, *Eastward*. The Tree being set on the said Little Hill, spread the Koots about it, covering them with good Earth by little and little, drawing out the small Roots at length with your Fingers,

gers, that they may grow fied-ways, and not cross each other (except good store of earth be between them) then put in more earth, Treading it down to the roots, leaving a hollownes about the Tree, not seting the Tree deeper in the earth than it stod before, which you need not mind to those Grafted on a Quince stock; lay Hay or Litter by it to water in Sommer: *October*, being the best time to plant Trees in, agreeing with this old Rhime,

*If you a Thriving Tree would have,
Carry him with his Green Leaf, to his Grave.*

Trees for Walls are set a foot from the Wall, at 12 foot distance, the old Earth carried away, and set in fresh earth.

V. Pruning old Standard Appletrees

WHen you have gathered the Fruit, you may cut off those dead Twigs you see, and Chop off superfluous under Boughs, within a Foot of the Body, see *October*.

VI. Pruning Wall Fruit Trees.

THe chief Boughs being Nailed to the Wall with strong Leathers (but not to bind the Bark so as to gaul it) and in *March*, or a little sooner (if the Spring is early) cut off all dead Twigs to the quick, and those strong young Twigs that will be nailed to the Wall without breaking, observing the Directions in *June*.

Note, That every Twig you naile to the Wall should be cut off at the ends from a bud sloping; also cut off all the Twigs that grow before and behind the Tree (except Fruit Buds) **Late Pruning** is the best.

VII. Of Grafting Fruit Trees.

First, gather Cions or Grafts in *January*, for early Pears, Cherries and Plums, from such Boughs as yearly bear Fruit, next the East or South, or those near the top of the Tree (each Twig about a Foot long) that is fullest of Fruit Buds; bind them in little bundles (each sort by themselves) and put them half way into the Earth, where the Sun shines not much till you use them (*Viz.*) about the beginning of *March*, or later.

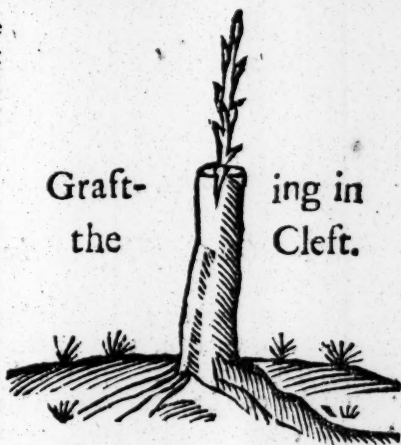
Note, That a Cion below the first Knot is best sometimes. If you carry Cions far, stick the ends in moist Clay, and wrap them in Straw. And the latter end of *January* cut Cions for Apples, and Winter Pears, or latter Fruit.

*Good Husbands Labour for Posterity,
To after Ages, Saints must have an Eye.*

VIII. The manner of Grafting in the Cleft.

First, saw off the Head off the Crab-tree-stock that has stood two years; where you would have it grow, and smooth it with a Knife, (being cut off about a Foot from the Ground) but lower for Wall Fruit. For old Trees, it is better to Graft on the several Arms, than on the Body. For standard Cherry-Trees, about four or five Foot from the Root, then cleave the Head a little

ele besides the Pith, and put therein the end of a long Wedg of Wood, or Iron (made for the purpose) to keep the Cleft open, having cut the Graft on both sides from a Bud or Knot, in form of a Wedge, in length about an Inch and a half,



which place in the Cleft, so as the Bark of both, may exactly joyn on one side of the stock, leaving on the Cion (when the end is cut off) three or four Buds; if you do not set another Cion in the othes side the Cleft, cut off the Cleft sloping close to the Cion.

Lastly, lay a piece of green Bark on the top of the Cleft, to keep out dirt, and cover the head of the Stock round like a Ball, with Clay well tempered with Horse dung, and a little chopt Hay or Wooll, and stick the Feathers of Birds on it, or scatter Ashes on it.

Graft Pears on Pear sucers; if on the White Thorn, then very near the Root. But for wall Pears, Graft on a Quince Sucker that has stood two years in your Nursery, which if you set deeper in the Earth than other Trees, it will take no harm; as the Apple Tees and most other Trees.

Graft Cherry Standards on Black-Chery-stocks or Sucers. The Medlar on the Pear-stock. The Apples on Crab-tree-stocks, &c.

The largest sorts of Trees are Grafted in the Crown, (so called) when you find it not convenient to Graft the Arms, the manner thereof follows.

*When you do Graft, or Bud, therein may see
How Grace, and Souls, should so united be.*

IX. Of Grafting in the Crown.

HAVING saw'd off the Head of the Tree, or an Arm, one, two or three Foot of the Body, and smooth it with a Knife or Chizel, then take one of your Apple Cions out of the Earth, (the wind blowing from the South or

or West) and cut it on one side beginning against a Bud or knot (if you can) almost to the Pith, and cut a little of the Bark on the other side, then put in a small flat Iron Wedg somewhat bigger than the end of the Cion, between the Wood and Bark



of the Stock, and set the Cion in its place, Rind to Rind, and Wood to Wood, to the full depth, that it is sharpened, as suppose an Inch and a half, reserving three or four Buds above the Stock.

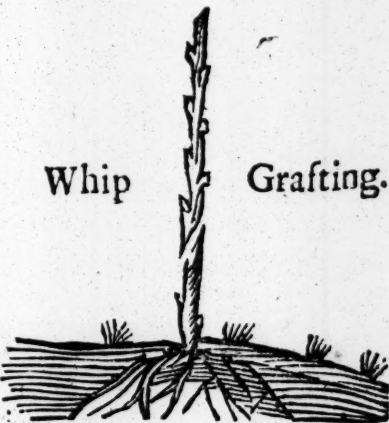
You may place more Grafts in the same Head or Stock, (according as it is in bigness) so as you rend not the Bark. Lastly, bind it up as is before shewed of Cleft Grafting.

X. Whip Grafting.

TO be performed in *March*, seek amongst your little bundles of Grafts you set in the Earth, to prevent the Buds of them to shoot too far, as are in substance, (at the great ends) to part of the Stock, where it is to be placed, somewhat bigger than a large Swans Quill,

Then choose a smooth place in the Stock, and cut it sloping about an Inch and an half, or two Inches long, and cut the Graft with the same slop cut (as if you were to

tye together the joynt of a Whip or Angle) somewhat like the Figure of this Tree.



Make them joynt together (by several Cuttings with a sharp Knife) that Bark may Answer Bark exactly: then bind it up close with speed, with dry Flax, safe or thin willow Bark, and clay it round, as is before shewed of Cleft Grafting, remembering to cut off the tops of all Cions at a Bud sloping, the length of the Graft the same with others.

And

And in *June* following unbind them, and tye them slightly for a time: Some Gardiners Graft the Cions the same day they cut them from the Tree, but it's not so well,

XI. Of Inoculating.

THE Peach, Apricock or Nectarine may be Inoculated on a young Plant, raised from their Stones, but rather from the Suckers, or o-



ther White or Black Large Plumb. Some Inoculate the Peach and Nectarine on a Common young Apricock Tree, that was Innoculated near the Ground on an ordinary Plumb-sucker.

Chuse a fair day between

the middle of *June*, and the middle of *July*, go to a Stock that is about as thick as a Mans Finger, then about four Inches above the Root (next the *South* or *West*) a little below a Bud (if you can) cut an overthwart Cut about an Inch long, and from the middle of that Cut in the Bark, cut a downright Cut about an Inch and an half long, that it may appear like to this great Letter T. as may be seen in the Body of the Figure of the Tree above.

Take heed that you cut not into the Wood of the Stock, because it sometimes causes Gum to arise to spoil the Bud, when fixt therein.

This done, from the branch of an Apricock-Tree, set in the Earth as other Cions, one of the same years growth (if you can, or the last years growth) choose a Bud that is not too young and tender, whether it hath a Leaf by it or no, (is not much matter.)

Then about a quarter of an Inch almost above the Bud, cut an overthwart cut quite round the Bark, and then cut the Bark on each side the Bud, or Sprig downright, to end in a Peak, somewhat like a Boy's taper Top, as the Figure above with the Leaf, which should be even at the top.

Then with a Knife, that hath a smooth Back, nimble drive off the Bark with the Bud on it, (and Leaf, if any;) but if you see a little Hole on the inside of the Bark next the Bud, then hath the Bud left behind it the little Root (so called) cast it away, and prepare another Bud that hath a Root: Some People slip it, or cut it off with a slit Goose Quill.

Now, having the Bark with the Bud ready, place the Bark thereof within the cut of the Stock so that the edge of the Bark that is above the Bud joyn exactly to the upper edge of the Bark, first cut in the Stock.

Then close the Bark of the Stock over the Bark of the Bud, and bind it close with Basse, or dry Flags, that you see nothing thereof but the Bud.

Note, That if the Bud has a Leaf, and it falls off at about two Weeks end, it is a sign the Bud takes.

About three Weeks after this, unbind it, and tie it a little slacker for a time.

You may place two or three Buds in the same Stock, if you will, preserving only one at last; the

the Spring following cut the Head of the Stock off about half a Foot above the Bud, only leaving a small Branch or two to be cut off, as soon as you see the Bud grown out of danger, and often cutting off all other Buds and Suckers that may hinder the growth of the true Bud, and in *June* cut the Stump of the Stock sloping, ending at the Bud very smooth, and rub it with Dirt, and in two years the Wound will be grown over with Bark, if the Tree thrives well.

Thus you may Bud Roses, Filberts, Gooseberries, Wallnuts Currans, &c.

XII. To Layer Clove Gilliflowers.

THE best time to Layer them is about the middle of *June*, the sooner the better, if the Layers be strong and well grown; if you stay till the latter end of *July*, they will not be so fit to remove till the latter end of *August*, which time is the only time for them to Root well before Winter. Those you Layer in *September*, remove them not till *March* following. The way is thus

Chuse such Slips or Layers as are the strongest, three or four, or more of a Root (according as you have need of an encrease) with a Penknife cut off each Leaf about the middle, which is called Pruning them; and near, or at a Joynt, about four Inches below the top of the Layer, cut the stalk upwards sloping, into the Pith, having first made a wide hole in the Earth with a narrow Trowel, as far off the Root as the slip will reach, end bind it down therein, with a small hooked stick (about a Fingers Length) to keep it from rising, then turn up the Head of the Layer, that the slip may open (or bind it down, when open over the slit) in which Posture earth it up with Earth that Moulds
work

work up in rich Pasture, or other good Earth, pressing the Earth pretty hard about the Layer; all that you Layer in a day Water at night. Lastly, Prune all the other Layers, or Slips; in in wet weather.

Those you Layer in *June* or *July*, cut them up, with some Earth about each Root at the latter end of *August*, and set them about a Foot asunder in Beds; but if you set any in Pots, let them have holes in the bottom, if they are not crack'd, Trimming them a little.

Or thus, about the latter end of *August*, take up all your Layers, then Trim all the old Roots, and pluck them up, and set them pretty deep, about half a Foot asunder in some by place, (or give them away; (then order a Bed of Flowers (the ground being wet) thus, round the edge of your Bed set Tulip Roots pretty thick, near half a Foot within set *Aureculus*, or, *Bears Ear*, and in the middle set your Layers, near a Foot asunder, and if you do this yearly, your Gilliflowers will be the larger; so may you see Flowers in your Garden all the Spring and Summer, and sometimes all Winter.

✧ *Note*, That when you see any of your Gilliflowers in *March* or *April*, that lye flat on the Ground, by reason of the Winter Snow; Layer the whole Branch to set them upright, so will they Flourish much, nor will it hinder your laying the single Layers at the right time aforesaid.

Some Gardeners encrease their Gilliflowers only by slips, setting them in the Spring (as also Rose-Mary slips then) shading them from the Sun, till Rooted; the Flowers being gathered, cut off the Stalks, and Trim the Layers.

✧ *Young-Man*, Thus have I given thee a Breaviate of my Monthly Observations (too large to place here) Gardening being both a Healthful and Profitable Recreation, was the delight of the Antients, and now is the delight of Rich Aged Merchants and Traders, because their Feeble Bodies have not strength to Labour for more Gold as formerly, and they are apt to think they are in a retired state when they are within the compass of the high Walls of their Gardens, when they delight in their Baggs of Gold, while the Poor want Clothing.

No No, They are truly retired whose minds love Grace, more then Gold, and that by Grace, lay up Treasure in Heaven, and so come to witness true Solitude, Excellently described by a Worthy Author. Thus

*Oh, Fields! O Woods! only in you,
I find what constant is and true,
The Works of our God, to admire,
And blow into a Flame, the Fire :
Of Love Divine; this, this is Joy,
Can never fail, or ever cloy,
Wit, or knowledge, Hearts combin'd,
Never thus could fill the Mind :
Active Ambition, yet would say,
Life thus, were Idle, Dream'd away,
Your Censures then, we shall allow ;
Which merit, only pitty now.
Where is the Man, thats happy known,
But only he that is alone.
Till Man his Paradise regain'd,
This Paradox, may be maintain'd.
Gods Grace, is a Paradise to the Obedient
Soul, Tit. 2. 11.*

Improvement of Children by Spining
Schools.

AS in Holland, Flanders, &c. Where, saith an Author, is no Begger. In all Towns (saith he) there are Schools for Little Girls, from Six Years Old and upwards, to Spin, and so bring their Tender Fingers by degrees to Spin very fine. Their Wheells, going by the Foot, to Work with ease.

First, There is a large Room, and in the middle thereof, a little Box, like a Pulpit,

Secondly, There are Benches built round Spining about the Room as they are in Play-Houses, Shools. upon the Benches sit about 200 Children Spining, and in the Box in the middle of the Room, sits the grand Mistriss, with a long white Wand in her hand; If she observes any of them Idle, she Reaches them a Tap; But if that will not do, she Rings a Bell, which by a little Cord, is fixt to the Box, and out comes a Woman, she then points to the Offender, and she is taken away into another Room and Chastised; And all this is done without one word Speaking,

And I believe, this way of Ordering the young Women in Germany, is one great cause, that the German Women have so little of the Twit, Twat, and I am sure it would be well were it so in England.

In a little Room by the School there is a Woman that is preparing, and putting the Flax on the Distaffs, and upon Ringing of the Bell, and pointing the Rod at the Maid that hath spun off her Flax, she hath another Distaff given her, and her Spool of Thread taken from her and put into a Box unto others of the same size, to make Cloth. --- Of Flax, there it must be Beaten and Drest (saith he) twice a Year; if you keep it 10 years, the longer you keep it, the finer; and it may become as fine as the Hair of ones head: It is true there, what the old saying is here. That Wooll may be kept to Dirt, and Flax to Silk, provided it gets no Moisture.

How to catch small-Birds, that spoyle Fruit-
Buds and Seeds newly Sown.

Take a quarter of a Pound of Bird-lime, and half an Ounce of Fresh Hogs-fat, let them melt together in a Pot stirring them well; Then take 40 or 50 Wheat-Ears, that are not so well Thresh'd, with the Straw on them near a Foot long; h311 with a Feather Lime the straws only, and stick them slightly where the Birds hunt; who will catch the Ears, and flying away their Wings take the Lime, and then fall.

To Catch bigger Birds than Sparrows; Take one Pound of the strongest Bird-lime, work it in Water untill it's as plyable as Wax, when it's dry, melt it in a Pot, with 2 Spoonfuls of Vinegar and a little Sallet Oyl, and Turpentine; with which Lime Twigs of Willows, and stick them slightly over Chaff, so as the Birds may tread on them.

To make Bird lime.

Take the Bark of the Holly-bush, and put it into a Ditch in Boggy Ground, covering it with Boughs of Trees, and in about 10 days it will putrifie; then beat it in a Mortar to the thickness of Lime, after wash it often, putting to it a little Sallet Oyl, keep it in Earthen pots, It Cures outward Pains, but taken inwardly is Mortal saith, Dr. Salmon. *he mentions that the clammy juice of the Berry of of Chiffoltoo may serve for Birdlime*

To kill Mice, that Eat the new Sown Pease.

Take about half an Ounce of the Glass of Antimony, price a peny, it hath neither taste nor smell (as I know off) beat into fine Powder and put it into a Glass-bottle to twice the quantity of fair Water, when it hath stood 2 or 3 days pour a Spoonful, or 2 into an Oyster-shell of the clearest, or peice of a pot, and dissolve a little Sugar in it, then put to it as much of the Crumbs of Wheaten-bread, as will just Suck in the Water, set this on the Bed of Pease, covering it with a pot, and a great Stone on the pot; Lastly, with your Finger make 2 or 3 holes in the Earth under the edge of the pot, for the Mice to go in.

Likewise to Kill Rats. Take fine Powder of New Lime, mix it with Treacle, and lay it on many small pieces of Paper, about the bigness of a Groat, laying them where the Rates pass, to tread on, which they Licking off their Feet, burns their Guts. & where the muck holds in

in the Room, stop them with mortar
mixt either with broken glass, or
Rats-bane

Of Making English Wines.

To make Cyder.

GAther your Apples in *October* in a dry day, and having stamp't them, press out the Juice and put it into a Barrel, to which put 5 or 6 bruised Pearmains, or Pippins, which will forward the working, stop it up, but not too close, and at 6 Weeks end draw the clearest into a Tub that is clean and dry, then dissolve one ounce of Isinglass in a dish full of the Cyder, and a Glass of White-wine beaten with the white of a Hens-Egg, and put it to the Cyder when it's in the Barrel, and to every Four and Twenty Gallons of Cyder, put eight Pound of Raisons bruised, more or less according as the Cyder is sweet or sower; Lastly, fill the Barrel and stop it almost close.

To make Cyder Royal, to be as Strong, Pleasant and wholesome, as Canary.

Dr. Hartman.

TAKE the Juice of Pippins and Pearmains, Red-streaks, Gilded Runnets or Golden Pippins, and to every Gallon of the Juice, put two pounds of the best Raisons of the Sun shred, stir them well together, then cover the Fatt, and let them stand two or three days, then draw off the Liquor by the Tap and Tap-hose. press

press out the Raisons, and put both Liquors into a Cask, that it may ferment, and cast out it's foulness, and after a Fortnight, rack it off into another clean dry Cask, not filling it quite full, but leave some vacancy, (or emptiness) for it will yet ferment (or work) but stop it close, only leaving a Foffet, or Peg-hole open, or loosely stopt; when you perceive it hath done working, fill up your Vessel, with the same Liquor, that has been also fermented in another Vessel, then stop it up close, and keep the Vessel full; or Bottle it.

*To peafume a Barrel, always before
you put any Liquor in it.*

DIP a large Linnen Rag into melted Brimstone, and before its cold, roll it in ^{an} Coriander Seed, and by a wire let it into the Barrel it being on Fire, stop the Bung-hole, and as soon as the Flame is out, put the Liquor in.

To Sweeten a Musty Barrel, Boil pepper in water and put it scalding hot into the Barrel, stop it close, at 3 days end take it out.

To Season a New Barrel; Fill it full of water to stand 3 or 4 days, puting in fresh water every day.

To Season Soure Bottles; Put them into a Kettle of cold water and boil them, with the old Corks, but take not the Bottles out of the water, till the water is cold. And for new Bottles put them in water, before you use them, and also new Corks.

To

To make Wine of Elder Berries.

TO every Gallon of the Juice of Apples put 2 pounds of shred Malago Raisons into an open Vessel, with a Tap-Hose, let them stand 3 or 4 days, stirring them 3 or 4 times a day, then draw off the Liquor by the Tap, and press out the rest strongly, and put both the Liquors together, and to every Gallon of it put a Pint of the Juice of Elder-berries, put them together into a clean dry Cask, well Perfumed, (as before directed) keep open the Bung-hole, that it may work, let it stand a Fortnight, then draw it off, the Gross Lees into another clean dry Cask, well Perfum'd, let it not be full by a Gallon, stop it close, leaving only a Peg-hole open, or loose stopt: when you perceive it hath done working, and that it hath left Hurring, and is quiet, fill it up, and stop it very close, and in 2 or 3 Months time, it will be fit to Drink; *Note*, that Dr, Hartman, Adviseth, first to press out the Juice of the Berries, and keep it a part, and the Husks to put among the Juice of Apples and Raisons, for in them consists the most Cordial part of the Berries which is pittie to Lose; good against the *Kings Evil*, *Surfiet*, *Gout*, *Dropsie*, *Consumption*, &c.

How to make Gooseberry Wine.

Gather Mellow Goose-berries, and put them into a Tub of fair water, and with a Seive get them clean from the Leaves, then stamp them as you do Apples for Cyder, to every 3 Pail fulls of the stampings, put 2 of cold Water into a Tub, that hath a Tap and Tap-hose, at a Weeks end draw the Liquor into a Barrel, adding to every Gallon of the Liquor 2 Pound of ordinary Sugar and stir it till the Sugar is almost dissolv'd, and when it will run clear, draw it into Bottles, putting into each Bottle some white Sugar, the more Sugar you put in the stronger the Wine will be, and may be kept good some years in a cool place, this Wine I have made often.

To Make Royal Wine of Gooseberries, or Currans, Dr. Hartman.

TO every Gallon of the Juice, prest out of ripe Goose-berries, or Currans, put two Pound of shred Malago Raisons, stir it well together, and let it stand four and twenty Hours, then press it out, and strain it, and put the Liquor into a Cask (Perfumed as above) and after a Fortnight Rack it off (that is) draw it off from the Gross Lee into another clean dry Cask, stop it close, leaving only a little Peg, or Fisset hole open, or the Peg loosely in it, till you perceive it hath left Huzzing and is quiet, then fill up your Cask with the same Liquor,

and so keep it till you Bottle it: You may also put your Raisons, being shred, amongst your Currans, or Goose-berries broken to pieces and Liquor, and in four and twenty Hours after, press it out, and thus you make but one pressing.

A Malago Wine.

PUT 4 Pound of Malago Raisons shred, into a Vessel that hath a Tap and Tap-hose, and pour to them a Gallon of fair Water scalding hot, cover it with Woollen Cloaths, at a Fortnights end, draw the clearest into Bottles, putting a little white Sugar into each Bottle.

An Artificial Malago Wine.

TO every three Gallons of fair Water, put six Pound of shred Raisons, and upon 20 Gallons strew a handful of new Lime, then cover it warm with Cloaths and let it stand 4 or 5 Weeks, beating down the Raisons every day, and if it taste not like Wine, let it stand a little longer, and draw it into a Barrel, (Perfumed as above) and to every Gallon, put half a Pint of *Aqua-vitæ*, a new laid Egg, and a Pint of Alligant beaten together, set it in a Cellar, till it will run clear.

Of Brewing Ael or Beer.

AS soon as the Water begins to Boil, put it into a Tup, and when the Firey heat is a little over, put so much to the Malt as will but
just

just wet it all; by stirring, and at half an hours end, put to it as much of the same Water as you design for the first Runing, to stand an hour, then draw it off, letting a little dry Worm-wood (and Bay Leaves soak in the Wort) which are better than Hops, put no cold Water in the Malt at all, so need you not boil any Wort, and it will keep long enough so as you put not the Worts together hotter than Blood warm.

When you have neer drawn out a Barrel, and the Beer begins to decay, draw it into Bottles, putting a Spoonful of the Wine of any Herb into each Bottle, and it will revive the Beer, or at least a little Sugar, or Treacle.

But for those that have no Beer to Drink, may boil Treacle and Water together, and work it with Yest, or stir a little Treacle into every draught of fair Water; which is very wholesome and Pleasant; and taken often upon an empty Stoniach, Cures Coughs and Shortness of Breath; See the Wine of Herbs before,

Reader, The Wines I write of are intended for Weak and Aged whose Stomachs are grown faint, but to use them sparingly, or they will do them no good.

The Healthful Strong Body they do more harm to them than good; But the Excess in Eating and Drinking in this Age, is (saith one) the Nurse of Impiety, The Original of most Vices, The Bane of Health, The Seed Plot of Diseases, The Subversion of the Senses, The Canker of the understanding, The Corruption of Manners, The Shame of Life, The hastener of Death, The Harbinger of Hell, The Grave of

Honour, The Pest of the Body, a Rape upon the Soul, The Plague of Cities, The Ruin of Kingdoms, and the overthrow of all Estates, that Nourish it

Dost thou not see, how filthy Drunkenness,
Does Raige in Cities, and in Villages.
Altho' to such God doth denounce a Curse,
They mind it not, but still grow worse and
[worse]

Will such Gods Patience, without end abuse,
Slight true Repentance, and Gods Grace re-
[fuse].
Prov. 23. 2.

Whereas on the Contrary, Temperance (saith he) is the offspring of Heaven, one of the greatest Comforts upon Earth, The first Born of Nature, The Handmaid of Grace, The Guard of Reason, The Foundation of Health, The prime means of Getting, and the surest preserver of an Estate, The Fountain of Charity, The best Doctor for the Rich, and a Trusty Refuge of the Poor, a Preservative for those that are well, and a Restorative for such as are Sick, Physick to the Body, and a Wheystone to the Faculties of the Mind, The Practice of the Good, and the Delight of the Wise, The Solace of Private Men, and the Support of States, for who ever knew a Nation Ruin'd where Sober, and Temperate Persons had the Superintendence of its Publick Affairs --- God calls frequently and earnestly for Acts of Mortification, Self denial, and a Careful subduing of the Flesh. What can be more contrary to his Holy Will than to pamper the Carcass with Studied Dainties, and unneccessary Varieties. Can that Soul be fit for the Acts of Religion, and Spiritual Illuminati-

on which is daily immersed in Gluttony and Drunkenness.

✠ It is a trouble to every just Man, when he hears of some called Christians that have to the Ruin of their Wives and Children, wasted their Estates by Drunkenness, Games and other Vices, and that there is no Officers Impowered to Punish them for the same by Law; But if you say a Law will not restrain them, so say I, without Justices, that will themselves search into the same without waiting for Informers (as the Athenians do).

And if we had a Law (as I hear is elsewhere) that he that is seen to be Drunken, shall be shut up in a close Room for 3 days, his Food only Bread and Water; The Whores Nose slit up; The Prophane Swearer, Branded on the Fore-Head; The Law would signifie as much as an Old Almanack, if the Justices themselves, do not in a disguised Habbit make it their Business to find out such Vicious Persons, such Achans that brings down Gods Judgments upon a Nation; O England what Answer canst thou give at Gods Barr, for thy winking at Evils.

Physical Receipts for the Poor in Spirit

THE following Medicines are approved ones, some of them I have known by experience, the rest by Persons whom I take to be honest in these things; And (Reader) if thou art one of those that truly fear God, thou wilt not despise them, tho I do not flatter thee into a good Opinion, in many words of the many Cures done by them (through the Mercy of God) and one reason is, I have not room to write at large of the divers Cures.

They are of things easie to be had; therefore be not too nice in the exactness of the Preparation of any of them, seeing they are no dangerous Medicines; and I often wonder that People will take Physick from the hands of a Stranger, it may be a Drunkard, or Athiest (What's the difference?) and withal knows not the Nature of the Medicine they swallow; But those that dispose innocent Medicines, and cheap, may go to the greedy-mony Doctors, if they have good store of Mony.

Therefore you may easily see that most of the Doctors love Mony too well (which is Idolatry) the too much Love of it, is seen in them that take ten Shillings for that which is not worth ten Pence, and keep the People in ignorance; But most People are so idle (tho they have Herbs in their Garden proper for their Distemper) will not study to improve the Knowledge which God hath given, to make a Medicine for themselves, but presently send to the Doctors (because they know he has Medicines

cines ready) to cure their Bodies, as some do to a Man-Preacher for their Souls; their Consciencies being wounded by Sin, so neglecting God's Grace in themselves, the Chief Preserver and Healer of both Soul and Body, where its Advice is followed.

We live in a darker Age, then when the King of *Assyria* reigned (mentioned in the Scripture;) for they were so wise, we read, to have no Physicians, saying, *They being such who cannot save any Man by their Profession, till they have lost some by their Practice*, wherefore they made a Law, That the Sick should be had to a convenient Lodging by the Market-place, and that no Passenger should pass before they first enquired of what Distemper the Sick there were afflicted with, and were there to give their Counsel, if they ever experienced any thing that cured them, or any other of the like Diseases, &c. *Her. in Cl. str. S. 16.*

Some say, *That every Man of Thirty years of Age is either a Fool or a Physician*, that is, I suppose, He that has not Learning to know what is best for the Health of his Soul and Body, before he is thirty years of Age, is not so wise as the Beasts of the Field, nor Fowls of the Air, verified in these Verses:

The Head-strong Hart, being wounded, straight doth fly,

By meer instinct, for Cure to Ditany;

So will the Bear, if he feels any grief,

Fly to the Herb Acanthus, for relief.

Bawm, Mints delights the Bee, to which amain,

She makes recourse, to ease her of her pain.

Right well her Calendine, the Swallow knows

Whereto, if ought distemper her she goes:

And shall these Creatures, which have only Sense,

Challenge above us, a Pre-eminence;

No, we have Herb of Grace, whose Sacred Stem,
 Affords such Native Virtue unto Men,
 As where it is obeyed, they need not fear,
 That any foul Infection can come there ;
 There the Sweet Oyl of Grace, shines in the Breast,
 The Soul therewith, all Vices do resist.

To which the Author adds,

Tho Vices, like Diseases, run i'th' Blood,
 A Gracious Soul doth always cleave to good,
 May, amongst vicious Persons, purely live ;
 For, in his Soul, has a Preservative,
 'Gainst all Infection, he resists all Vice
 With Grace, so hath God still, before his
 Eyes.

Note, That it's very necessary for every
 Family to have in the house, Dr. Culpepper's
 English Physician, that the young People may
 learn to know Herbs, with their Vertues : Price
 of the Book 2 s.

Note also, That the Receipts which follow
 are set somewhat in an Alphabetical order, for
 the more ready finding those you need, but
 the Table is the best to find any thing : And
 also where I have set *W. M.* at the end of a
 Receipt, it is to make known, that Dr. Mowse
 sent me them for the Poor.

Ague, Boil 3 Drams of Allum in 2 Quarts of
 Milk, drink a good Draught of the Whey, be-
 fore the Fit comes.

Ague in the Breast, Fry Cammomil, or Hem-
 lock, with Butter, apply it hot twice a day;
Note, That Hony mixt with Wheat-flower,
 breaks a Sore, and heals.

Burns, Stamp an Onion, with the Juice, bath the place with a rag, then lay on the Stampings; and lastly, to heal it, beat Sallet Oyl, with Water, till it's white: *W. M.*

Blood Cleansed, Tun into four Gallons of new Ale, 8 Handfals of Agrimony: Good for Dropsie also, drinking no other Drink.

Bruises Inward, Boil half a Pound of Juniper Berries, bruised in two Quarts of fair Water, with a Spoonful of Oat-meal, until a Pint is wasted, then grate into it Gentian and round Birthwort Roots, of each, the quantity of a Nutmeg; and let it boyl a little more, then strain it, and stir into the Liquor, a Penny worth of Mithridate, and a little brown Sugar-candy, or Hony (the more healing) and when it's cold, put it into a Bottle; drink a quarter of a pint of it Blood warm, in the Morning fasting, and as much at four of the Clock in the Afternoon, till it's spent.

Inward Bruises, Drink Posset-drink, wherein Comfry Roots is boyled; Or heat Sack, with Saffron and Treacle, over the fire, and Sweat in Bed; eat Hony sometimes, mixt with Butter and Nutmeg.

Back-weak, Fry Clary-leaves, when you have dipt them in beaten Eggs, and lay to the Back, a Plaister of red soft Sealing-wax, or the Red-Lead Plaister.

Biting of a Mad Dog, Eat some of his Liver fried (if you can) or Sweat in Bed, by taking a penny worth of Mithridate, and as much Diacordium, and cure the Sore with the Ointment of Tobacco: If your Dog is bitten by

one, give him a little Mithridate, with Sallet Oyl, through a horn.

Balsom, Boyl four handsfull of chopt Clowns-wort, in quarter of a pound of Hogs fat, till crisp, strain, and add two Pennayworth of Sallet Oyl, and as much Bees-wax; the Herb is like Spear-mint, hath a square holow stalk, grows by the sides of watery Ditches and River-side; If the Flame catcheth this *Balsom*, cover it, and the Flame goes out: Good for Burns and Scalds, and for Wounds and Sores; but if they do not work with matter to your Mind, mix wth it a little *Basilicon*.

Convulsion Fits, Give the Powder of the Roots of either Pionys, in Beer often, and wear the slices of the Roots against the Soles of your Feet.

Costiveness, Drink two Spoonfuls of the Juice of Ground-Ivy, called Gill-run by the Ground, in Beer, or rather in Milk, *W. M.* or *Holland* Powder, with Hony: Or boyl the Herb Mercury, and Mellows, in your Broth

Bruises outward, Fry Cammomil, and apply it often hot; If black Bruises about the Eyes, beat flesh Hyssop and Wormwood together; apply it at going to Bed; on the Fingers ends, the skin not broken, open them not.

An Aguish Pain coming into a Womans Breast, the applyed a Linnen Bag thereto, that had warm Wood-alhes in it, and the Pain went away.

Childrens Great Bellies, Fry Wormwood in flesh Butrer, spread it, and lay it all over the Belly

Belly, fresh every Night, for three Nights together: *W. M.*

Coughs, Boil a handful of red Sage, in a quart of Ale, half away, strain it, and add to the Liquor a quarter of a Pound of Treacle, drink it warm at going to sleep: *W. M.* Or work Hony, Nutmeg and Butter together, swallow some often; and sleep with Ginger-bread in the Mouth, or *Spanish Juice*. Or take Rue, Elecampany Roots, Licorice, Rosemary and Anniseeds, all in fine Powder, with Treacle, and a little Butter; stir all these together in a pot over the Fire; lick some often.

For a Cough of Long Continuance, ready to bring the Party into a Consumption; and for Choler, or Stoppage of tough Phlegm in the Stomach, and short Windedness.

Take a large head, or two, of Garlick, peel them from the outward Skins, and bruise it a little, boyl it in Water, till the Vertue is in the Water, and strain; then to a pint of the Liquor, put a pound of Sugar, boyl it a little, and skim it, to make a Syrup; of which, drink at going to Bed at Night, two or three spoonfuls, but at no other time drink any; for it is for opening the Wind-pipes; and cease taking of it, when you find your self pretty well.

But, if the party is going into a Consumption, then use brown Sugar-candy, instead of the other Sugar.

Cold in the Joynts, Instead of the Sage, above, use Cammoomil. *Cough of the Lungs*, Boyl Horehound and Rue in Hony. *Chin-Cough*, Boyl 6 Jewe-ears herb, Mouse-ear and Marjoram, in a pint of Ale, till half is wasted, sweeten it, and let the Child drink it out of an Ivy-cup.

Consumption, Put Sugar-candy into a dish, to seven tops of Mint, and milk a pint of the stroakings of a Cow of one colour, drink it, (or eat it with white Bread) in the Morning, do so divers mornings: *W. M.* Sanacle run'd into your drink, or beat Sanacle, with its weight in Sugar, 3 hours, eat some fasting: Smoak Rosemary in a Pipe, going to Bed: Or this Gilly to drink often, chop the fore Leg of a Beef, the Bones, and all to pieces, boyl it with three Ounces of Harts-horn, in water 6 hours, strain it, drink it warm; and your other drink, let it be warm also, when you need it.

Cramp, Dry Eeel-skins, and wrap about the Thighs and Legs.

Chilblains, The white Starch made ready for Linnen spread on Cap-paper, apply it, let it wear off of it self; but if it is become a Sore or Kibe, sow the hair side of the Skin of a Mouse in your Stocking against the place, wear the Stocking day and night: *W. M.*

Chops on the Lips, Rub them with roasted Raisons; the same for the Nipples, which, for the last, the Powder of Gum Arabeck on them. *Chops on the Hands*, soake them in your warm Urin, and dry them by the fire; on the worst Chop, lay on the Mellilot Plaister.

Corns on the Toes, Wet them often with Fasting-spittle, or lay on bruised Housleek tender them, then may you cut or scratch them out, then fill the holes with burnt Coperas, and apply a Plaister; the Nail in the Toes, that grows into the Flesh, do make you lame; either scrape the Nails very thin, or tender them.

them with Plaisters, and cut not the sides of the Nail, but if too long, nip them off, or cut them with Pincers.

Dropsie, Boil a great handful of Agrimony in two quarts of Ale, till half is wasted, drink half a pint in the morning, and as much at night, *W. M.* this is very good for the Liver also : Bui [to prove Urin very much, tun into your Drink, when working, Agrimony, Pelletary of the Wall, Dog-grass Roots, and the inner peeling of the Bows of Ash and Elder ; Or drink one spoonful of Mustard in a draught of Ale every Morning.

Note, That for the Cure of the *Dropsie*, and all other Swellings in any part of the Body ; yea, and is one of the most universal Medicines for all Distempers is this, viz. *Chewing the Leaf of Tobacco in the Mouth, not swallowing the Spittle.*

Distraction, Let Blood in the Arm, and let the party have one in Bed with him, in a room quite darkened, his Food nothing but Water-grewel ; If more sensible, give light into the room by degrees, and go sometimes to a Religious Meeting ; let not people tell Stories in the parties hearing, except of God's Mercies ; some, when taken a Cold, and sensible thereof, soon come to their Senses.

Deafness, The most common cause thereof, is from a stoppage of wax and dirt fastened to the drum of the Ear, known by the natural yellow wax, not working out of the Ear (as it doth in those that hear well) thereof, to get this dirt out of the Ear, let some body drop into the Ear every day for a week together, a little Oyl of bitter Almonds, to moisten the dirt in
the

the Ear, that at going to Bed, get some Body to syringe the Ear with warm Beer, so long until all the dirt is out ; by this way, I have helpt scores of people.

Observe, That you need not syringe an Ear, where wax work out moisture, and if the party hear not as soon as you have done syringing the Ear, there's but small hopes of a Cure ; however, you may safely use the following, in hopes good yellow Wax may work out of the Ear ; for none hears well where Wax works not out : Take an Eel or two, called a Silver Eels, being skin'd and gutted, cut them in pieces, and between two Pewter Dishes, on a Chasing-dish of Coals, let them stew, and now and then, with a spoon take of the Oyl or Fat for use, dropping a little into the Ear at going to sleep ; then season the Eels, and eat them : Some has been helpt in their hearing, by snuffing into the Nostrils, at going to Bed, the Juice of Gill run by the Ground, thro' a puill ; it purges the Head. *Note*, That sometimes thicknes of hearing is caused by taking Cold ; if so, do nothing to the Ears before the Cold is gone, and the hearing may come again. And remember, that it's best not to syringe an Ear (as above) (but in a warm evening, a little before going to Bed, not to go out of the house that evening, for fear of taking cold, and that the edge of a pewter platter held close to the neck of the party a little below the Ear, will receive the Beer and dirt that runs out of the Ear when you syringe it, as above : Take heed of picking the Ear, except it be done very carefully with the Ear-picker, at the end of a silver Botkin ; but for those that have their Ears often stuf with wax, syringing is the best, using Eels Fat after.

Digestion Weak, Boil Centory in Ale, drink some in the morning, and a little before Meals: Or before Meals, eat a little of the Marmalade of Quinces; *Thus* made, bake half a peck of Quices (being pared and cored) with half a pound of Sugar, then mash them together, and boil them with near its weight in Sugar, till it's thickish. Or eat a little of the Jelly of Currans; *Thus* made To a quart of the Juice of *English* Currans, put a pound of Sugar, boil it, and strain it, then put in a little of the Gum of Plum-tree or Cherry-tree, boyl it till the Gum is dissolved, and skim, so make the Jelly of the other Berries.

Ears Mattery, Mix Turpentine, Honey and Sallet Oyl together, drop some into the Ear: *W. M.*

Eyes dim, Wet your Eye-lids often with your own warm Urin: or take Corn flowers called Blew-bottles, with their cups, and soak them 24 hours in Snow-water, and distil them, wet the Eyes with it often, being warmed.

Falling Sickness, Drink so much of the Powder of Mefelto, as will lye on a broad shilling in Betony-water, in the morning fasting, do so 21 mornings together: *W. M.* scatter *Assa-fœtida* on Coals, and smell on the fume.

Fatness, Eat baked Wheat buttered only, drink the Decoction of Ash-tree leaves boil'd in water. See Dropfie.

Flux, Boil half an Ounce of beaten Cinnamon, in a pint of water very well, to which, add half an Ounce of Loaf Sugar, and half a pint of Claret-wine, strain, and drink some often, this has stayed Vomiting also: But if the Loosness has

has been of long continuance, roast the kidney end of a Loyn of Mutton 3 hours, baste it with its own dripping only, drink some of it blood warm: *W. M.* See *Jaundice*.

Those that are often subject to Loosness, should eat a handful of the kernels of very old Hasle-nuts, about an hour before Supper.

Fundament fallen, Put it up with a warm wet dish-clout, and having a roasted Onion ready flatten it, and bind it on the place: *W. M.*

Fever, Boil Cardus in Ale posset-drink, add Treacle, drink the Liquor in Bed, and sweat well; take no Purge till you are well recovered, but if bound in the Body, you may take some of the Liquor following. Take ten Prunes, Licorice, Currans, Aniseeds and Fennel-seeds, of each half an Ounce, Sena a dram, boyl them, being bruised in a quart of water, till a third part is wasted, strain; drink it at three times; *Note*, that you may put in the Sena when it's almost boyl'd.

Fainting, Boyl Bawn and Mints in Ale, sweeten it, good for beating of the Heart also, But more chiefly this *Cordial*, Boyl 2 quarts of Honey in 2 gallons of water, and skim it well, then take it from the fire, and put to it 2 handfuls of dried Clovegillyflowers (or other Gillyflowers and Stockgillyflowers, tho' of divers colours) and cover it close, at 48 hours end strain it and barrel it up, and when it will run clear, you may bottle it, or spend it without bottling. Thus you may do with Cowslips, to procure sleep, and Elder-berry, for the King's Evil, Dropsie, Scurvy, Surfeits, putting some into every draught of the Beer you drink.

Feet Gall'd with Walking, Every Morning before you put on your Stockings, anoint your Feet with common Barrel Soap, and you may travel well; if gall'd by riding on horse back, fasting spittle will cure it, but sooner, if you mix it with burnt Allum.

Giddiness, Take three Ounces of black Pepper grossly beaten, divide it into ten parts, one of these parts sup up with a Hens Egg, heat Blood warm in the morning, do so every morning until the Pepper is all spent: *W. M.*

Gums sore, Take Rue, red Sage, Hyssop and Woodbine-leaves, of each a handful, Allum the bigness of a Crows Egg, boyl them in a quart of Spring water, till half is wasted, strain, and add Whitewine Vinegar, wash the Gums: *W. M.*

Green Sicknes, Take one pound of new four-penny Nails, let them lay 24 hours in a quart of Whitewine in a Glass Bottle, drink a quarter of a pint of the Wine every morning, and work hard, or walk after it: *W. M.* Or take of the Filings of Steel and Cream of Tartar, of each 4 Ounces, boyl them with a quart of fair Water in an earthen Vessel to dryness, then make it into fine powder, and put it into three pints of Whitewine in a Glass bottle, let it stand 3 or 4 weeks, shaking it every day; take 3 or 4 spoonfuls at a time in a draught of Whitewine, Ale, or Elder-berry Wine, at going to Bed, for the above, or in frequent Giddiness, Vertigo, also passions of the Heart, fainting of the Spirit, with a Fear and Dread, as it were, of present Death, Mother-fits or Melancholly: *Dr. Willis.*

Gripping without Loosness, Boyl one Ounce of whole black Pepper, in a pint of Milk, till a third part is wasted; drink all the Milk hot: *W. M.* Or set a quartern of Brandy on the fire, flame it, and put it out, then boil in it a small grated Nutmeg, and having beaten the Yolk of a Hens Egg with Water and Loaf Sugar, put it to the Brandy, and stir it, till it's thickish, over the fire, drink it all at going to Bed; it cures Loosness and Vomiting, gives ease and sleep in Sicknes.

Gout, or Rhumatism, Apply to the pained place Opium, or Poppy leaves, beaten to a plaister, with Raisons, and every 6 Weeks take a dram of Rhubarb, as a Purge, or that of *Jaundice*, of Rhubarb.

Head-ach, Boyl Sage in water, drink some every morning, and smoke Sage in a Pipe: Or take the Juice of Tree-Ivy, and Oyl of Roses, of each a like quantity, beat them together, dip a rag therein, and wet the Forehead, Temples and Nostrils twice a day: *W. M.* Or take Conserve of Roses one Ounce, Cinnamon, Cloves, Aniseeds and Ginger, of each a dram, with the Syrup of Clovegillyflowers, make it of the thickness of Hony, take the quantity of a Nutmeg thereof morning and night.

Heat-burning, Put into your Mouth a spoonful of Chalk, and wash it down with a draught of skim Milk, or boyl Rosemary in Milk, drink the Milk at night.

Jaundice, Beat one Ounce of the fine powder of the best Rhubarb, with half a pound of the Currans, in a stone Mortar 6 or 7 hours, swallow the quantity of a Nutmeg thereof morning and night: It's said to cure all sorts of

Jaundice, purifies the Blood, strengthens the Liver, cures Fluxes, and if continued, carries away all the offending humours out of the Body, except in those Captivated ones, who swallow Brandy, and other strong drink, more then Nature hath real need of.

Itch, Drink Brimstone and Milk 7 or 8 mornings together, to drive it into the Skin, being well come out, wet the most Itching places with this. In the morning fasting, chew Tobacco leaf in the mouth, or smoke Tobacco, and save the Spittle in a pot for use: Good also for all private Itchings, rash Risings and Swellings, if continued. See the *Water*, curing Sores, &c.

King's Evil, Put one pound of new Lime in a pot, to which, put a gallon of scalding water, stir it together, at 24 hours end, bottle up the clearest: To three quarts of this water, put the Bark of Sassafras half an Ounce, Licorice one Ounce, Raisins of the Sun slit, six Ounces, Nutmegs 6 Drams, in powder; after 2 days soaking by the fire, strain, and bottle it, drink 3 or 4 spoonfuls 3 times a day: Its said to be good also against a Consumption of the Lungs, shortness of Breath, sweetens the Blood, stops Fluxes, cures the running Gout, and the pissing Evil. Or this, for the Evil, take Licorice, Fennel-seeds and Aniseeds, of each 2 Ounces, in powder, white Nettles, and the whitest of their Roots, of each one handful, boyl them in a gallon of Running water, till half is wasted, strain it, and when it is settled, pour the clearest, and add to it Hony of Roses 2 Ounces, Syrup of Violets, and brown Sugar-candy, of each 1 Ounce, beaten small, stir them well together, and bottle it; when you use it, shake

shake it well. Let the Patient drink frequently thereof, except at or near his Meals, for three Months or more.

But for a Child of two or three, or four years of Age, give three or four spoonfuls fasting, and as much at four in the afternoon, not eating till an hour after.

Kings Evil Sores, Stamp the Snails of the Garden with Parsly, apply it fresh every 24 hours: *W. M.* Or use the white Lead Plaister. A Friend of mine having a swell'd Finger for a long time, the Doctor said, It was the Kings Evil; but fearing to trust such Doctors, as do (as the saying is) pick 5 l. out of a little Sore, I therefore went to the Wood, and gathered the hard knotty Roots of Fig-wort (which resembles the Knots of this Evil) and beat them them to mash with Hogs Suet, and so to lye a week, then boyl'd them well, and stain'd out an Oyntment, with this the Finger was often anointed, and a leaf of Fig-wort applyed fresh often, it broke the Finger, out of which came something out like a piece of a rusty Bone; the Finger soon after heal'd up, and has been sound near 30 years, and continues so, through God's Mercy.

Plureste, Scoup out the Core of a large sweet Apple, and put in 7 or 8 pieces of Gum Olibanum, and roast the Apple till the Gum is dissolved, eat it all: *W. M.* Or take three of the biggest round balls of fresh Stone horse dung, and boyl them in a quart of Whitewine, to near a pint, sweeten it with Sugar, strain it, and drink it all if you can, being hot in Bed: This also cures pains in the Stomach, and stitches in the Side; but for a sudden pain, heat a piece of

of a Tyle, wrapt in paper, and apply it. Be not let Blood, except just at the beginning of the pain.

Palsie, Take of the Ointment called *Nervinum*, compound 3 Ounces, Spirit of Lavender, and Spirit of Garden Cresses, of each an Ounce and half, mix, and with it anoint the part pained, as the Back-bone, &c. every morning and evening: Dr. Sydenham.

Piles, Stir Barrow-hogs fat, and the powder of Frankinsence together, over the Fire, adding a little Verdigrease, anoint with it: *W. M.* Or take Brimstone, three times as much fine Sugar, and with Gum Tragant dissolved in red Rose-water, make little Cakes, eat some of them 4 or 5 times a day, are opening: Take nothing that hath Aloes in it, nor no strong Purge.

Plaister for Sores, Melt Bees-wax, Turpentine and fresh Butter together, for a Salve. If a Sore is hollow, dip a Tent of Linnen in it, when melted in a spoon, and roll the Tent in burnt Allum, making the Tent less and less, as the hollownes decreases, and over that a Plaister of the same, twice a day, if the Sore be in the Leg, or greatly swell'd, spread Nutritum on thin paper, to drive back moist humors: *Thus made*, Take Litharge of Gold, half a pound, price 2 d. Ceruls, or white Lead 5 Ounces, Oyl of Rose a Pound, Wine-vinegar 4 Ounces, working them in a Mortar till it's whitish, spread it on paper, and apply it to Burns, Titters, Ring-worms, Shingles,

Shingles, Scabs, Chaps, Bruises, Strains, or other breakings out of humors ; if it be new made, you may buy it of the Apothecaries.

Pox-Small, Take 6 pennyworth of Saffron, being made into powder, put it into a pint of mull'd Sack, and drink it warm, to bring out the Pox kindly : And to keep them up, mix flower of Brimstone with Treacle, and eat some : *W. M.* Many dye that are let Blood at the beginning of the Pox, mistaking it for heat of Blood : But when you are recovered of the Pox, or other Distempers, take a Diet-drink, lest a worse Distemper follows.

Pain in the Stomach, Put 30 White Pepper corns in your Mouth, and drive them down with Beer. *W. M.*

Poyson newly taken, Mix Sallet Oyl, and Cream of Tartar, and drink it, and with a feather, strive to vomit it, by putting the feather in your Throat.

Purge, Put a Dram of Jalap in Powder, in a Draught of Posset-drink, drink it in the morning, keeping house, and taken Posset-drink often ; for a Child, 2 Drams of the whitest Manna, dissolved in warm Milk, and strain'd. *Note*, that it's best to purge 3 mornings together, when the humors are stirr'd by taking the first.

Another excellent Purge, Take Rubarb, Sena, and Licorice, of each a Dram, Jalap a Scruple, and a little of the Cream of Tartar, Ani-

Aniseeds and Ginger, all in Powder ; let them
foke in a Pot, covered by the fire, in a draught
of Wine or Beer all night, strain, and drink
it in the morning ; the above, for a Man, less
for a Child.

Plaster of red Lead, Take fine sifted red
Lead two Ounces and a quarter, Oyl of Roses
four Ounces, Wine-vinegar two spoonfuls,
boyl them in a deep penny black pot, such as
is used in Ale-houses, for three or four hours
or more, always stirring it with a stick, when
it's cold, warm the sides of the pot, and a
roll of Salve comes out, which wrap in a pa-
per, and mark it : Good for Sprains, Bruises,
and all cold pains, and divers other things.
The VVhite-Lead Plaster, for the Kings Evil,
and to dry up Sores, is made as the other using
white instead of red Lead.

Quinsy, Take Penny-royal and Camomil
chopt small, Allum, the bigness of a Crows
Egg, boyl them half an hour in a pint of new
Milk : Lay some of the Herbs to the Fore-
head and Temples, and the rest of the Herbs
and Curd spread on Linnen, to reach under
the Throat from Ear to Ear, first laying up-
on the Curd, when spread, the Powder of
white Dogs Turd mixt with Hony ; renew
it once in 24 hours. *VV. M.* You may drink
the Milk wherein black Curran Leaves or
Twigs is boyl'd.

Running of the Reins, Take fine Bole sealed,
Earth and Dragons Blood, of each a Dram,
Conserve of Roses 3 Ounces, mix them to-
gether

gether, swallow the quantity of a Nutmeg thereof first and last.

Rickets, Boyl a handful of Sanacle in a quart of new Milk till half is wasted; let the Child drink some every morning, and fast an hour after; and last at night to drink Milk wherein red Mints is boyled, as that above. To anoint the Childs Limbs and Back-bone, boyl the same Herbs chopt and boyl'd in fresh Butter, strain it.

Rupture, Boyl Knot-grass and a little Fennel Seeds in Beer, and strain it; let the Child drink of it fasting, and the boyl'd Herb put it into a thin Linnen bag hot, and truss it to the place fresh and warm twice a day.

Scabs on the Face, Wet them often with the water wherein Roman Vitrol is dissolved. *Scabs on the Head*, Boil the green Leaves of Fox-glover in fresh Butter to anoint.

Scal'd Head, Melt Rozin half a pound, Ship pitch 2 Ounces, and Hogs grease 1 Ounce, spread it on Lockrum that was never washed in Soap; the Hair being clipt off, lay on fresh Plaisters one a week; if in two or three weeks the Plaisters does not take off all the Hair, pick some off with the point of a Knife, when the Head looks white; (not red) it is a Cure which sometimes is not done in four Months.

Swellings Sudden, Bath it often with warm Wine Vinegar, and apply *Nutritum* on paper:

per; But for a Legg, very much Swell'd, and divers holes in it; The following has Cured it (thro' Gods mercy) First the Leg was washt with a rag dipt in warm Milk, and the holes covered with the white Lead Plaster, cover that this Poultrice; Boil the Crumbs of a Penny white Loaf in a quart of New Milk, untill it be thick enough to spread on a Cloth to cover the Swelling, then take it off the Fire and stir into it the Yolks of 4 Hens Eggs, and while it is hot spread it on the Cloth and anoint the Poultrice with the Oyntment called *Populeum*, lay it on the Legg at going to Bed, and over that a bag of hot Wheat Bran, to go double about the Legg, in the Morning, dress the Legg as you did the Night before, only you may scrape some of the cleanest part of the Poultrice into the Skillet to the other and heat it, and if it be too thick put some milk to it, and when you spread it, anoint as before; continue this till the Swellings gone, or you may use this *Fomentation*, or a great Swell'd Legg, or other Member; take Gentian Roots, Zedoary, Myrrh and Fennegreek Seeds, of each an Ounce; Round Betworth Root half an Ounce; Centory and Wormwood of each 2 handfulls, boil these in 3 Gallons of the Lee of Wood Ashes till a third part is wasted, strain it, and put to the Liquor one Pint and half of the Spirit of Wine, the Liquor being scalding hot, dip a large piece of Flannel therein and wring it, and lay it all round the Legg as hot as can be suffered, when the Flannel is cooled, dip it again, and wrap the Legg as before, having done so 3 or 4 times bind it to the Legg to remain all Night, do so Morning and Night untill the Swelling is abated, price of the

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Drugs

Drugs 16 d. If there be holes in the Leggs, plaster them with *Dyacholen cum gumme*.

Sprain, Boil a piece of raw Sheeps-skin in Ale; bath the place, and apply the Skin; Or Nutritum or Rosen melted with Suet or Cumfrey Roots or *Solomans Seal*.

Spleen hard, Soak Tamaris twigs in a Bottle of white Wine 3 days, drink some Fasting and often.

Sleep to procure; Take Cowslip Water two Ounces, Poppy Water one Ounce, and the Juice of a Lemon, drink it at going to rest; See *Gripping*.

Stone; Tun into New Drink, without Hops, the Seeds of wild Carrots, Camomil, Saxifridge and Worm-wood, at Nights swallow Honey and Butter mixt well together,

Stinting Blood; Boil the Juices of Cumfrey Roots and Plantin with Sugar to a Syrup; For inward bruises also, See *Urin Bloody*.

Surfiet; Boil Fumetary good store in Whey, and drink no other Drink; Or take Mints, Cardus, Liverwort, Fumetary and Worm-wood and Poppy Leaves of each a handful, boil them in 3 quarts of New Milk till one third is wasted, strain and add Honey, drink some first and last.

Scurvy; Drink the Juice of Calendine in Beer often: Or take of the Juices of Water-creffes, Brock.

Brook-lime and Scurvy-grafs of each a Pint, and the Juice of 4 Lemons with 2 Pound of Sugar, boil it to a Syrup, drink two Spoonfuls thereof in Beer or Whey, first and last.

Soinition; First bath the place well with hot Brandy, then lay on the Plaster following, Take Burgundy Pitch, Ship-black Pitch, Rosen, Bees-wax, Paracelsus Plaster and a little Verdigreece; melt and stir them together and spread it on Leather pretty large, and wear a Flannel over it,

Thorn; If it is in the Flesh, suck it very well to get out the Venum; Then lay on Turpentine, and a littlee white Bread boil'd in Milk; Or melt Bees-wax, and Burgundy Pitch together and Plaster it.

Thirst Quenched; Stir a Spoonful of Oatmeal in a quart of Water, or Skim-Milk; See Jelly of Currans,

Teeth-Ach; Boil Tobacco-stalks and Pepper in Vinegar, hold some in the Mouth hot and often, and lay to the Temples Patches of Burgundy Pitch, but to keep the Teeth Sound, and white, wash them with cold Water every Morning, and after every Meal; See Gums Sore,

Titter or Ringworm, Boil the green Leaves of Marigolds in Cream to an Oyl, do it on warm with a Feather; or the Water wherein Copperas is dissolved.

Terms too much, Dry the Fore Feet of a Hare in the Embers, take as much of the Powder thereof as will ly on a Shilling in Beer at going to Bed, do so every Night till the Feet is spent *W. M.* Or take Cinomon, two Ounces, two Nutmeggs, Loaf Sugar half a Pound, all in Powder, two Calfs Feet the Bones broken, boil these in 3 quarts of Skim Milk, covered; on a slow Fire, untill half is wasted, strain it, Drink a good Draught first and last.

Uvula Fallen, Put Pepper on the Thumb and crush it up, and to wash the Throat, boil Coriander Seeds and Rue, in Mint Water, *W. M.* Observe the last for the Almonds of the Ears displaced.

Urin Provoked, Is by Drinking the Whey wherein Dog Grass Roots is boild; Or a dram of Medlar Seed drunk in Ale, or as much as will ly on a Shilling of the yellow rinds of Lemons in Powder: See *Dropsie*,

Urin too free; Eate Agrimony in Powder, mixt with old Conserve of Roses; or dry 3 Flee'd Mice in an Oven, take the Powder made of them in Beer at 3 Mornings, if this cures not, Live of a Milk Dier.

Urin too Hot, Eate Puslin.

Urin Bloody, Boil Plantain, Yarrow and Bramble-leaves, of each a Handful in Water, and strain it, and to a Pint and half of the Liquor, put Syrup of Comfry two Ounces, or Honey, drink some fasting; Good against Spitting of Blood also;

Vomiting too much, Hold a Hot Toast of Bread to the Nose, and break a Hens Egg into a quartran of Brandy and drink it up; Or Eat some Marmalade of Quinces: But for a Child troubled with Vomiting and Looseness, bleeding Teeth, boil the top Crust of a Peny white Loaf, and a Penyworth of Harfs Horn, in 3 quarts of Water, till half is wasted, and Sweeten it with Loaf Sugar, let the Child Eat of it; It's a good Diet for the Consumptive, if Sweetened with Sugar Candy,

Ulcer in the Bladder, Take Comfry Roots in Powder, and Gum Arabeck, of each one Ounce, Sugar of Penides, two Ounces, mix them, take a Spoonful Morning and Night in Water wherein Honey is dissolved.

Wind in the Stomach, or Bowels, Soak half an Ounce of beaten Holly-berries in half a Pint of Ale all Night, in the Morning strain it, and drink the Ale, do so 3 Mornings; But the most certain Cure, is (throw Gods Mercy) Take the Hips of wild Roses gathered a little before Christmas and dried in an Oven, and hung in a bag in the Chimney for use, the gross Powder of them, with half so much Nutmeggs taken in all your Drink and Broath, exceeds all the Doctors Medicines, if continued.

Whitlo, Wrap a Live Dew-worm round the end of the Finger and over it lay a Dock-leaf,
W. M.

Worms, Boil the Leaves of one stalk of Bear-foot in a quarter of a Pint of Ale, drink the

Ale fasting *W. M.* Or Boil 4 Ounces of bruil-
ed Raifons and half an Ounce of Wormseed in
a quart of Ale till one third is wasted, strain
it, and Drink it fasting, its also good for Pain
in the Stomach ; Or boil one Ounce of *Quick-
Silver*, being put in a Gally-pot and set in a
Kettle to 3 quarts of Water, an hour, drink
a draught of the Water fasting, not Warming
it, and fear no danger, from the *Quick-Silver*,
for I have given it Icores of times to People;
But for,

Broad Worms in the Fundament, Use the
above, and if it Kills them not (as no doubt
but it will) you may mix *Aloes*, *Allum* and
Howey into a *Paste*, in the shape of a Childs
little Finger, and put it into the Fundament.

Webb or Pearl in the Eye, Some people at
the beginning beat Hemlock and Salt together,
and bind it to the Wrefts and are cured ; But
if the *Pearl*, or *Webb* increaseth, then put the
Yolk only out of the Hennis Egg, and in its
place put the Juice of Houseleek, and set the
Shell on Hot Coals to simmer half an hour,
and power out the clear water into a Bottle,
to drop some into the Eye twice a day ; But
if the *Webb* hath quite darkened the sight (if
you cannot abide an Artists taking off the
Webb with an Instrument) then temper Honey
and Salt together, and wrap it in white paper,
and put it into the Fire, and when it hath done
huffing, make it into fine powder, and with a
Quill blow a little upon the *Webb* every night,
W. M. and soon after wash the Fyes either
with white Rose water, wherein a little white
Cope-

Coperace was dissolved, or your own warm Urin.

VVarts, Mix the Juice of the green leaves of Marigolds, fasting Spittle and Salt together, with which keep the VVarts wet all day.

VVens, In the beginning, observe the same as of VVarts; and beat a piece of Lead very thin, and rub it well with Quicksilver, and wet it often as before, adding to the water some of the Juice, of the Green Husks of VVallnuts.

Fles, Buggs and Gnats to Kill, Set a Chafing-dish of Live Coals in the Room at going to Bed, and cast thereon a little handful of Guiney Pepper, then shut the Room close and go not into the Room before the Evening of the next day, It is such a strong Pepper that it almost Stiffles a Man that beats it to fine Powder in a Morter, *Dr. Salmon* saith, *It is an Enemy to the Liver, and scarce safe to be taken inwardly* --- yet some put it into Ginger-bread, because they say; That one Ounce of it, will heat the Bread, as much as a Pound of Ginger,

POSTSCRIPT, Or an Addition to the Receipts.

IN the time of the Plague, Small-pox, &c. eat Rue, or Herb of Grace, with Bread and Butter every morning.

A Water which hath done wonderful Cures, in all manner of Swellings, Ulcers, Cancers, Titters, Ring-worms, Fistola's, Scabs, Itch, &c.

TAKE white Vitriol 4 Ounces, Camphor 1 Ounce; boyl them in a pot to dryness, being made into fine Powder, mingle with it Bole Armoniack in Powder, 4 Ounces, and keep them in a Bladder; then take a gallon of Smiths Forge water, and being boiling hot, put it into a pot to one pound of new Lime, and stir it well together, and when it's settled, pour the clear into a Glass bottle. Into a quart of this water put two spoonfuls of this Powder into another bottle, and shake it twice a day for two weeks. If you would have it stronger, put to it one Ounce of Allum in Powder; use it as hot as may be, wetting double linnen Cloths therein, and bath with it; you may use a Syreng, if need be. Dr. Hartman. See his Family Physician,

fitian, Vol. 1st, price 3 s. He writes more honestly then most of the other Doctors.

The said Water for the Itch, being somewhat long in preparing, and if you cannot stay for it, then for three or four mornings drink Brimstone and Milk; and when you find that the Itch is come into the Skin by breakings, then use the Oyntment following; Beat two penyworth of Quick-silver, and the white of an Egg, with a wooden spoon, in an earthen poringer very well, three times a day, until you cannot see the Quick-silver; then beat the roots of Docks, and a little green roots of Elecampany, if you can get it; and in fresh Butter boyl them very well, then strain it, and stir into the prepared Quick-silver, till the Oyntment begins to cool. Or mix the pulp of four roasted Apples, with 2 pennyworth of Quick-silver very well to anoint with.

Another Medicine for a Cough.

SLit open three Figs, and put into each a Thimble full of whole Mustard-seed, and eat them at going to Bed, do so several nights, and being in Bed, take a little often of the following. Boyl Rue, Rosemary and Hyssop in Hony, dip the fazed end of a Licorice Stick therein, to suck often. Use Spanish Juice.

A Diet-Drink for Cancers, Kings Evil, or other dangerous Fistula's, and all other fulness of Humours, which (with the Blessing of God) hath done great Cures, where great Doctors (so accounted) have failed, in London, &c.

TAke sweet Fennel-seed, yellow Dock-roots, Hermodactyls and Sena, of each three Ounces, Sarsaparilla and Polypody, of each four Ounces, Agrimony and Scabious, both dry, of each one Pound, Nutmegs, Mace and Cinamon, of each an Ounce; let the Spices be beaten small, and put into a little thin bag, and put the bag into a larger thin Canvas bag, with the other things bruised, with a Pebble also; and put the bag into 4 or 5 gallons of new Ale, into a Barrel before it has done working; having stood so a week, drink a good draught in the morning fasting, and another at four a Clock in the afternoon, until it is spent. It's best to be taken in April or September, and bottled when it's decaying.

To conclude, Reader, What shall we say of poor frail Man, who, when in Health, seldom thinks of Sicknes, or that he deserves the Affliction of Sicknes, for being so vain and foolish when he is in Health.

But when Sicknes comes upon him, which usually comes through Excess, then, poor Man, thinks of God, because he thinks God can give him ease, tho' he little thought of God when in Health; and will then desire that

that God would restore him to his former Health, with a promise, that if God restores him, he will spend the remainder of his days better then those past and gone ; and when God hath raised him to his former Health, doth not he soon forget his promise of becoming a new Man, yea, and also to forget God's great Mercy in restoring him to Health again, nor prising Health at such a rate as he did in Sicknes.

But, Reader, If thou art one of those that lives in the fear of God, thou wants not Temperance, and if thou art such an one, thou wilt have little or no need of the Physical Receipts above.

Now, where the Seed of the Serpent is obeyed in any Soul, so not resisted by the help of the Grace of God, that Soul the Devil leads into temperance, either into excess in Eating or Drinking ; or some vain or foolish work, to hasten either some incurable Disease, or Death. The Devil draws some to drink Brandy, or other strong Liquor, until their Bowels is, as it were, a Flame for heat, And, saith Solomon, *Wine is a Mecker, Strong Drink is Raging ; and whosoever is deceived thereby, is not Wise, Prov. 20. 1.* Wise he cannot be that lets the Serpent deceive him with Wine, as he did *Eve* with an Apple.

But now and then when we hear of a Man or Woman found dead on the Ground, by drinking strong Drink to excess, the Carnal Professor of Religion will say, *His or her time was come, it was ordained as their fortune, their days was set,*

Alas, How blind are all those that Obey not the Grace of God in themselves, *Tit. 2. 11.* which teacheth to forsake all Ungodliness, as God would have all Men and Women to do, which if they did, none of their days would be shortened, by the means of drinking or eating. Nor had the Man at *Bedford* come to Life again in his Grave, if he had not drunk away his Senses by drinking Brandy to excess, people thinking he was dead. Nor had the Woman been choaked to Death with the flame of Brandy when she vomitted Brandy into the fire, if she had not drank to excess.

How sad's the case of frail and mortal Man.

Whose time is short, its length seems but a span.

In Youth he's proud, Ambition then so reigns,

That he God's Grace, so Godliness disdains.
Virtue is then contemned, 'tis Vice which he

Doth make his Choice, but yet does hope to be,

When in Old Age, another Man; for know

He would have Heaven, but not let Pleasures go.

But when he's Old, sin in him's grown so strong,

He's more averse to Grace, then are the Young.

Take heed thou don't upon Old Age depend,

Left he deal by thee like a Trait'rous Friend.

Thus, Reader, with the help of God's Grace in thee, thou mayst see, and certainly find that there's no trust to be given to fail-
able

able Man, upon the account of our Souls ;
With Grace, therefore, search into all the
printed Books of the Preachers in this Age,
and thou wilt find, that their Works do
favour of Grace, except those Texts they
have picked out of the Holy Scriptures, tho'
they have been, and some are famous and
learned Preachers. O ! therefore,

*Now cease from Man, and on God's Grace
depend,*

'Twill be a sure Guid to your Lives end.

This Grace is the Divine Preacher, in thee
it will shew thee thy whole Duty, both to
God and Man, I have not room to give thee
Instances out of all the Famous Preachers
Works, but shall end with this one, Of the
Famous *Thomas Brooks*, a Presbyterian Prea-
cher, in pag. 540. of his Book of Well-ground-
ed Assurances of Salvation, saith, *Those that
were once the Worthies of this World, and are
now Triumphant in that other World, among
the Princes of Glory, have lost that sweet Assu-
rance, and Sense of Divine Love and Favour
that once they enjoy'd.*

'Tis true, they write many Truths, but
spoil them again by following Words.

Robert

Robert Hill's Choice Receipts.

RObert Hill of Yorkshire, aged Seventy Years, very much desireth, that all that fear the Lord, might have the Knowledge of the long Experienc'd Vertues, of his many Years approved Purge and Plaister, which, (by the Blessing of God) has cured Surfeits, Scurvies, and other Breakings out of the Body, as Itch, and like unto Leprosie, and many other Distempers.

He, being at my House (in Bedford) on the 25th. day of October, 1693, had occasion to make the said *Purge* and *Plaister*, for a poor Dropical Woman here (being the Daughter of a Yorkshire Man, once of his Acquaintance, deceased) who hath had one of her Arms swell'd nigh as big again as the other Arm for 14 years past.

He desired me to go to the Apothecaries with him, and we had them of a Widow, and paid for the Drugs, as follows,

*His Purge to Cleanse the Blood, fit for both
Old and Young, very safe.*

TAKE Cream of Tartar two Ounces 8 d.
Jalap in fine Powder half an Ounce 3 d.
Powder of Brimstone half an Ounce 1 d. mix
them together in the Mortar.

Then he put a quarter of a pound of Hony
into a Gally-pot, (or you may use Treacle)

and

and mix the Powder with it very well. Swallow as much of this Purge early in the morning, as the substance of a Nutmeg, or as much as gives 2 or 3 Stools a day, and you need not keep house: But it must be continued until the Distemper is abated, which is most effectual, at the Spring or Fall (as other Purges are) He saith also, that it carries away all offending Humours out of the back-door.

Note, That if you take this Purge, chiefly for Head-ach, Deafness, &c. mix with it at first one Dram of grated white Briony roots; the same for his *Pills*, that follows: Likewise, if you take the *Purge*, or *Pills*, for Rhume in the Eyes, or Pearls therein, you must also wet your Eyes often with the Juice, or Sap of Hesse; Thus to be had, cut a small Wand from the Root of a Hesse-tree. Let a Man hold the great end fast in a Pot or Glass; and let another begin at the top, and twist it strongly, by little and little, as for a Fagot-band.

His Excellent Salve, or Plaister.

TAKE Gum Galbanum 1 Ounce 4 d. Camphire 2 Drams 3 d. Mastick half an Ounce, 5 d. Deers suet two Ounces, 2 d. Virgins Wax 2 Ounces 6 d. (but common Bees-wax may serve.) Frankincense two Ounces 3 d. Rozin one Pound 6 d. Venice Turpentine put in white paper (or in a Bladder, if you carry it some miles) 2 Ounces 6 d.

Note, That the Galbanum and Mastick must be beaten to Powder. Then he put all these Drugs into a Skeller (except the Camphire

phire and Turpentine) and let them boil gently on a slow Fire about a quarter of an hour, stirring most of the time with a stick; and when he had it from the Fire, he sliced the Camphire, and put it in the Skellet, and with a Knife scrap'd the Turpentine of the Paper in also, stirring them together, until they were well mixt together, and then emptied the Skellet into a large pan of cold water; and having anointed his hands with Hogs Seam (not having Sallet Oyl) and work'd it a little in the water, and then took out a good handful, and drew it out in length to word it, until it became of one colour (as Shoemakers make their wax) Then he made it into five round Balls, and those Balls he rub'd between his hands, until they became long rolls to be wrapt in several papers, when cold : Thus you may easily make half, or a quarter of that quantity.

*Some of the Vertues of the Salve, or
Plaister.*

For sore swell'd Leggs, caus'd from Surfeits, Scurvy, or Dropsie, &c. He spreads the same thinly upon thin Sheeps skin, propt full of holes, with the point of the Cizars, and apply it to the Pain, or Swelling; and when it will easily come off, take it off, and wipe it well, and a little renew it with Salve; but if the Leather becomes too stiff, make a new Plaister, if you are not cur'd. Observe the same, for Pains, Strains, Gout, Sciatica, &c. (using the Purge or Pills also.)

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But for a *Rupture*, let the Leather plaister be round, and 5 or 6 Inches over, a notch or piece cut out below, for the Members place, on which, fix a Truss, taking inwardly often the powder of Clivers, and Plantine in Beer or Broth.

But for slight Pains, Stiches, Kibes, Cuts, Boils, &c. you may spread it on Paper, or Linnen.

His Pils for Kings Evil Surfeits. Scur'vy, &c.

TAKE Aloes and Jalop, of each one Ounce, Myrrh and Mastick, of each one Dram, Saffron one Scruple, being in Powder, work them into a stiff Past in a Mortar, with the Pestle, with a little Syrup of Buck-thorn Berries.

Take three or four *Pills*, about the bigness of field Pease, every night, or so much as will give 2 or 3 Stools the next day, so you need not keep house.

But if you take them for the Kings Evil or other dangerous Ulcers, use the following, as your constant Drink.

His Drink for the Kings Evil, &c.

PUT four Gallons of Spring-water into a Kettle, then put into the water as much of the leaves and stalks of Butter-burr, as you can well thrust in (in Winter use the roots, its Leaf is several times bigger than Colts-foot Leaf, and grows in Bogs near a River) also a quarter of a pound of Licorice sliced, boyl the Liquor half away, and take it off the fire, and put to it two or three ^{or} more, of Woodlice bruised, ty'd in a Linnen cloth, at 12 hours end strain, and bottle up the Liquor.

Scald Heads, Are cured by bathing the Scabs with

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with warme Cows piss, until they are tendered to scrape off, and then anoint them with Hony, well mixt with Cream of Tartar, and Roman Vitrol, using the Purge or Pills also

Wind in the Stomach, Eat Nutmeg, Ginger, and Sugar dry.

Griping of the Guts, He saith, a Man hath had some Cuineas for the Cure, giving only as much of the powder of old stinking smoky Tobacco-pipes, as would lye on a Shilling, in Beer.

But for such as was Grip'd with Chollick pains, and Costive too, He mixt the Powder with the Syrup of Buck-thorn Berries.

✿ Now, *Young Man*, if thou lives in the fear of God, and art studious, thou mayst, by the Receipts in this Book, become thy own Doctor, to know the Nature of the Medicine thou may need, better than to send to a Doctor, for things to swallow thou knows not what it's made of. So thy Soul will not be prevail'd with, to partake of a Mountebank's Sins, by hearing him tell a 1000 Lyes, to perswade thee to buy his Drugs, &c.

ARITHMETICK

Made Easie,

O R,

Casting ACCOUNT.

Young Man, When thou Learned to Read the Bible, I hope also thou Learned to Know the Verses ; for the last Verse of the CXIX Psalm, is 176. that is, One Hundred Seventy Six.

Now, to shew thee how to set down a Taylor's or Butcher's Bill ; If one desires to have one written ; as first, for a Breast of Mutton 15 *d.* it must be set down, one shilling, thre pence, as

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For a Breast of Mutton	0	1	3
For 20 <i>d</i> fet	0	1	8
For a Hog 23 Shillings	1	3	0
For 10 Groats write	0	3	4
A Noble is	0	6	8
3 Nobles is 20 Shillings	1	0	0
A Mark is	0	13	4

In all 3—8—3. Ob.

Observe that when the Letter *l.* is set over Figures, it shews they are Pound in Mony, *s.* for Shillings, and the Letter *d.* over pence, this Bill is in all 3 Pounds 8 Shillings, and 3 Pence.

Write the Bill on Paper, and cast it up thus, saying 4 d. and 8 d. is 12. d. and 4 is 16. and 8 is 24. and 3 at the top makes 27 pence, that is 2 s. and 3 d. the odd 3 d. being under 12. I set between the Lines, and carry the 2 s. to the place of Shillings.

Saying 2 s. that I carry, and 13 is 15, and 6 and 3, and 3, and 1, makes 28 Shillings, that is 1 Pound 8 Shillings, the odd 8 s. I set between the Lines below, and carry the one Pound to the place of Pounds.

Saying 1 that I carry, and 1 and 1 makes 3 Pounds, which 3 I set between the Lines also.

Young Man, This is a Question in Subtraction of Mony, for thy Encouragement, and that if thou wilt be studious, thou mayst Learn the Profitable Rules of Arithmetick, which follow, without a Tutor provided, thou art perfect in one Question, before thou proceeds further, Learning them in order, as I have herein set them down.

If one Man lent another Man one Hundred Pounds, viz. 100 l. Of which he hath lately paid of it 39 Pound 17 Shillings and 9 pence, what remains still in his hand? set them down in Figures thus,

	(10)	(20)	(12)
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Lent	100	00	00
Paid	39	17	09
Unpaid	60	02	03

Observe that the inclosed figures are only set on the top, to remember what to borrow when need is, &c.

Now to take or Substrakt 39—17—09 out of one hundred Pounds, I do thus, saying

Take 9 d. out of 00 d. that I cannot do, but I will borrow the Inclosed (12) then I take 9d out of 12, rests 3d, which I set below.

Next, Because I borrowed 12, at the place of pence, I pay it at the Shilling as one, saying 1 that I borrowed and 17 shillings makes 18 shillings, take 18 from 00, or nothing I cannot, but I borrow the inclosed (20) then I take 18 from 20, rests 2 Shillings to be set between the Lines.

Next one that I borrowed at the place of Shillings, I pay at the Pounds, saying 1 that I borrowed and 9 is 10, Take 10 from 0 I cannot, so borrow the inclosed (10) and say 10 from 10 rests 0 to be below.

Lastly 1 that I borrowed at the Figure 9, and 3 makes 4. Take 4 from the 10 above, rests 6 to be set between the Lines. And there is unpaid of the 100 l. just sixty pounds, 2 shillings, and 3 pence.

For proof, Add the Sum paid, and that unpaid together, and it will make just the 100 pound first Lent.

But more of this in order follows.

The

Lent

The Poet saith,

*None to true Honour, or Preferment mounts,
Without the Art of Writing and Accounts.*

How to write the Nine Figures.

one	two	three	four	five	six	seven	eight	nine	Cypher
1.	2.	3.	4.	5.	6.	7.	8.	9.	0.
				I	5			c	c

The Figure five, finish the top last ; being at the bottom to make the Figure 6. and begin the 8. and 9. as you do a little *a* or *c*.

*How to read, or know the Value of Fifteen
Figures set together, or under Fifteen.*

IF you know the Verses in the Bible (as aforesaid) then you can read three Figures, and if so, you may read Fifteen (or under) by this Table.

o. Cypher	Millions of Millions	Thousand Millions	Millions	Thousands	Hundreds Tens Ones
	176	230	012	100	364

By the Table above, you may perceive, that the Figures are read by threes, Only giving to each three, the Sirname, as is above them written.

Thus Read, 176 Millions of Millions, 230 Thofand Millions, 12 Millions, 100 Thousand, 3 Hundred Sixty Four.

100. is one hundred.

100. 000 and hundred thousand.

1. 000. 000. is one million.

A million is 10 hundred thousand, or }
one thousand thousand.

I. Suppose there is in an Orchard.

Apple Trees ————— 136

Pear Trees ————— 076

Cherry Trees ———— 207

Plum Trees ————— 036

In all 455

Note, That if the four Numbers, had been Pounds in Mony, or Drovers of Sheep, or other thing, to be Sum'd up, Thus

First, I begin at the bottom, on the Right Hand,

Saying 6 and 7 is 13, and 6 is 19, and the 6 at the top, makes 25. The odd 5 I set between the Lines; and the 20 I carry as two, (because it's two tens) to the middle row,

Saying, two that I carry, and 3 is 5, and 7 is 12, and the 3 at the top makes 15. the odd 5 (of the 15) I set between the Lines, and carry the ten (of the 15) as one to the Left Hand row, Saying, 1 that I carry and 2 is 3, and the 1 at the top, makes 4, which 4 I also set between the Lines, And the number of the Trees are in all 4 hundred fifty five.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>II. Suppose a Man owes me</i>	17	16	1
<i>another 20</i>	11	07	
<i>a third Man 23</i>	18	09	
<i>the 4 Man 73</i>	17	10	

What doth these four Sums Mony come to in all,

The

The Answer will be 136---04---03.

✱ Note, That the Cypher 0 on the left Hand any Figure signifies nothing.

ADDITION.

I set the four Sums of Mony one under the other, thus,

(10)	(20)	(12)	Note, That when
l.	s.	d.	a single l is set over
17	16	01	any Figures, it shews
20	11	07	they are Pounds in
23	18	09	Mony (as above).
73	17	10	Then s for Shil-
			and d for Pence.

136	04	03	Note also, That
			when lb is over Fi-
			gures, they are
			Pound weight of
			Goods, &c.

Likewise, the 12, set over Pence, shews that for every twelve I find in the Pence row, I am to carry one Shilling to the place of Shillings.

And the 20, over the Shillings, shews that I am to carry so many 20s. as I find (in the Shillings row) to the place of Pounds, as aforesaid,

But for the easiest way of casting up this Sum (for the young learner) is by using dots, Thus,

Beginning at the Pence; I say, 10 d. and 9 d. is 19 d. where against the 9. I set a dot for 12 d. (or you may make your dots on wast Paper) and the 7 above the 12, I carry to the 7 (above 9) and

and it makes 14, where I set a dot also for 12, and carry the odd 2, to the one on the top makes 3, which 3 *d.* I set between the lines, as above you see.

Next, I look how many dots, and I find two, which I carry to the row of Shillings, saying, 2 that I carry, and 17 *s.* is 19 and 8 is 27 (and the 1 of the 18) makes 37, where against the 18, I set a dot for 20 *s.* or 1 *l.* and carry the odd 17 *d.* upwards. Saying, 17 I carry, and 1 is 18. and (the 10 of the 11) makes 28, where I set a dot against the 11. for another 20 *s.* and carry the odd 8, to the 16 on the top. Saying, 8 I carry and 16, makes 24 *s.* where I set a dot for 20 *s.* and set between the lines the odd 4 *s.* as you may see.

Note, That you may Sum up the Shillings row, without doting, thus; Saying 2 *s.* I carry from the place of Pence, and 7. is 9. and 8 is 17, and 1 is 18, and 6 is 24, and 10 is 34, and 10 is 44, and 10 is 54, and 10 is 64 *s.* that is 3 *l.* 4 *s.* then the 4 *s.* being set between the Lines, the 3 *l.* is to be carried to the place of Pounds.

Lastly the 3 dots, for the 3 *l.* found in the place of Shillings, I carry to the Pounds, (done up as the Example of Apple-trees) Saying 3 that I carry and 3 is 6, and 3 is 9, and 7 on the top makes 16, the odd 6 I set between the Lines, and I carry the 10 as one, to the last row, saying, 1 that I carry 7 is 8, and 2 is 10, and 2 is 12, and 1 is 13, which set between the Lines, and the whole Sum comes to 136 *l.* 04 *s.* 3 *d.* Answer,

Note, That when you are to write a Bill of several small Parcels, begin it in order of pounds, shillings and pence, thus 0 3 9 and when you are bidden to set down 16 *d.* set down 1 5 4 *d.* Or set down 23 *s.* you must set it 1 3 0, yet if a single thing, and not a Bill (as in a Letter) you may write 45 *s.* or 17 *d.*

He.

He that is so bad a Husband as to spend in Ale 3 d every day, it comes to by the year, *three Pounds, three half Pounds, three Groats, and three Pence*, that is, 4 11 3, by the year; If 4 d the day, say 4 1 four half Pound, &c.

Do so for any other number of pence, spent by the day, &c.

III. If one Pound of any thing cost 7 d $\frac{1}{2}$, that is 7 d half penny, what will 280 l weight cost, after that rate, performed by Addition thus,

	l	s	d
200 Sixpences makes 100 s, or	5	0	0
80 Sixpences make,	2	0	0
200 pence is	0	16	8
80 pence is a Noble, or	0	6	8
200 Halfpennys is	0	8	4
80 Halfpennys make 10 Groats, or	0	3	4
	<hr/>		
price of the Goods	8	15	0
	<hr/>		

Note, That to work such Questions as this by Addition, it's necessary to have by heart the following Table.

d.	is	s	d	
20	is	1	8	Get this Table by heart
30	is	2	6	thus, 30 d is half a Crown
40	is	3	4	then 60 d. is 5s again 40 d is
50	is	4	2	3 s 4 d, then 80 d is a Nob.
60	is	5	0	or 6 s 8 d again, 50 d is 4 s
70	is	5	10	2 d, then 100 d is 8s 4d, &c.
80	is	6	8	100 l of Cheese, at 3 d. the
90	is	7	6	9 lb. comes to three times
100	is	8	4	8 s 4 d, or 25 faggots 120
110	is	9	2	to the hundred, at 1 d the
120	is	10	0	piece, comes to 10 s, as in
				the Table.

Then for every Crown that a hundred of Faggots cost, reckon an Halfpenny ; If a Faggot cost me three Halfpence, 1 C. will cost 15 s, because there is 3 Crowns in it.

✿ Note, That Boys may improve themselves very much in reckoning up divers things, after they have by heart the Table of pence aforesaid, and learned this Rule of Addition.

As, 800 yards of Tape at one penny the yard.

The Table tells you it comes to 8 s. 4 d.

An hundred yards of Galloom at one penny halfpenny the yard.

In the Table 100 d is	8 s	4 d
Add half that Sum, is	4 s	2 d

Answer	12	6
--------	----	---

Note, That if it had been one penny three farthings the yard, for the farthing add half 4 s 2 d, to 12 s. 6 d.

Or 80 lb. of Sugar, or Cheese, at three pence half penny the pound.

In the Table 80 d is 6 s 8 d.

80 is 6 8

80 is 6 8

half 80 is 3 4

Answer	1	3	4
--------	---	---	---

At 4 pence farthing the Pound Currans, what one hundred Weight cost, that is, 112 pound weight,

In the Table 110 d is $\begin{array}{r} s \quad d \\ 9 \text{ --- } 2 \\ 0 \text{ --- } 2 \\ \text{---} \end{array}$
add 2 for 112

for the 4 pence $\left\{ \begin{array}{r} 9 \text{ --- } 4 \\ 9 \text{ --- } 4 \\ 9 \text{ --- } 4 \\ 9 \text{ --- } 4 \end{array} \right.$

a $\frac{1}{4}$ of 9 s. 4 d for the farthing 2 --- 4

Answer $\begin{array}{r} 1 \text{ --- } 19 \text{ --- } 8 \\ \text{---} \end{array}$

IV If a Man owed me the three Sums of Money that follows, What comes it to in the whole,

l	s	d	
202	17	$7\frac{1}{2}$	Note, That the $7\text{ d } \frac{1}{2}$ is seven pence halfpenny ; and the $1\text{ d } \frac{1}{4}$ is one penny farthing, and in the Total Sum between the Lines, $5\text{ d } \frac{3}{4}$ is five pence , three farthings.
703	01	$9\frac{1}{4}$	
906	10	$1\frac{1}{4}$	
1812	09	$5\frac{3}{4}$	

To cast up the three Sums I do thus, The $\frac{1}{2}$ which is an halfpenny, and the $\frac{1}{4}$ the farthing makes $\frac{3}{4}$ or three farthings , which is set between the Lines, Next 1 d and 9 d is 10, and 7 is 17 d, where against the 7, I set a dot for 12 d, and set the odd 5 d between the Lines.

Next, 1 that I carry from the place of pence, and 10 s is 11, and 1 is 12, and 17 s is 29 s, I set down the odd 9 s between the Lines, and the 20 s makes 1 l, I carry to the place of Pounds.

Saying, 1 That I carry, and 6 is 7, and 3 is 10, and 2 is 12, where I set a dot for 10, and set the odd 2 between the Lines.

Next, I carry the dot for 10, as one to the middle row (being all Cyphers) it's but one still, so I set the 1 under the row of Cyphers, and proceed to the last row.

Saying 9 and 7 is 16, and two at the top is 18 which I set between the Lines, and the whole Sum comes to, 181219 s. 5 d three farthings.

Note, That I have been the more large upon the last Example, with the II before, because the diligent Scholar (who useth his Pen in doing them, as well as reading) may be enabled to cast up all the Sums, following in Addition, minding to dot, going up every row; according to the Figures placed on the top of each row; as in the next Sum you must dot at 16. because 16. Ounces is a pound, 28 lb. a quarter of a hundred, 4 quarters one hundred, 20 hundred one Tun (or Cart-load) and so of the rest.

V. Averdupois Weight.

	(20)	(4)	(28)	(16)
Tuns.	C.	Quarters	lb.	
763	17	2	19	12
359	10	3	16	10
763	14	2	14	01
<hr/>				
1882	03	0	22	07

THese Weights are used by Grocers, &c. and to weigh Currants, Flesh, Butter, Cheese &c. Wool also 28 lb. is called a *Tol*.

But because Grocers send for smaller Parcels, weekly by the Carrier, they commonly write their Bills of Carriage thus,

	C.	q.	lb.	l.	s.	d.
A Parcel down	5	3	14	0	3	7
Boxes upto Lond.	0	1	19	0	1	1

Note that the first Line, shews that the Parcel that comes down by the Carrier, weighed 5 hundred, 3 quarters, and 14 pound; and the 3s. 7 d. for Carriage, &c.

Note, That so many Farthings, as one Pound of Sugar cost, reckon so many seven Groats, to know what one hundred weight will cost; an hundred weight being 112 pound. See a Table of this in Reduction.

VI. Troy Weight.

	[12]	[02]	[24]
lb.	$\bar{3}$	d. w.	gr.
763	6	12	17
515	9	14	19
459	7	13	15
1769	0	01	03

Note that this Mark is for an Ounce $\bar{3}$

For a Penny Weight this d. w.

For a Grain, write gr. Therefore 24 Grains is a Penny Weight, 20 d. w. is an $\bar{3}$.

This Troy Weight, is used to weigh Bread-Corn, Bread, Flower, Gold, Silver, Amber, Jewels, Liquors, and of late Salt, &c.

The beginning of these Weights, was thus, 32 gr. of good plump and dry Wheat-Corns, may serve to weigh three pence of our English Silver Coin.

O 4

Then

Then 64 grains weighs 6 *d.* And 10 times 64 *gr.* may serve to weigh 5 *s.* in Silver Coin, or an Ounce *Troy*; 12 of those $\frac{3}{4}$ a pint of Wheat, or 60 *s.* the *lb* in Coin.

But now the said 32 *gr.* of Wheat are reduced into 24 Artificial grains, called a penny weight, 20 penny weights an $\frac{3}{4}$, and 12 a *lb*.

Note, That 14 $\frac{3}{4}$ 12 *d. w.* *Troy*, is equal to one pound of the Grocers weight called *Averdupois*.

The $\frac{3}{4}$ *Troy* is bigger then the $\frac{3}{4}$ *Averdupois*, yet the *lb* bigger, because *Troy lb* hath but 12 $\frac{3}{4}$, *Averdupois* 16 $\frac{3}{4}$.

A pound of pure Silver is worth 3 *l.* 4 *s.* but mixt with Copper (which it's said makes it harder) is worth but 3 *l.* or 60 *s.*

It's said, that Guinea's are coin'd at 11 Ounces fine Gold, with an $\frac{3}{4}$ of Alloy of Copper, to the *lb*.

2. *E.* called in all base *Mony*, and caused weighty hammer'd Shillings to be Coin'd, which of late years, hath been much clipt, and the Clipt counterfeited until King *William* called in all the clipt *Mony* to be coined into mill'd *Mony*: The Taxes paid to the King in clipt *Mony*, at 5 *s.* 8 *d.* the Ounce for some time, and paid from Man to Man at 5 *s.* 2 *d.* to prevent Clipping; for some pieces past in payment for Shillings, as was not broader then a mill'd Threepence, that many Men rather then take much of such base *Mony*, would take Guinea's at 30 *s.* and sometimes 32 *s.* the piece, until the Parliament in the Year 1695. sunk them to 22 *s.* a piece, under the Penalty of 20 *l.* to such as paid, or received them above that rate: So that the fall of Guineas, together with the clipt *Mony*, became a very great loss to many Men. See more of *Troy Weight* in Reduction.

Note, That all our English Mony of Gold and Silver, is coyn'd in the *Tower of London*, the place where it's coyn'd is called the *Mint*.

The *Mint* Officers are so many, that they were made a Corporation by King *Edward* the III. and so exempted from all publick Offices, and their Estates free from all Taxes, and Parish Duties.

The Fees of all of them come to by the year (it's said) about 20000 *l*.

The Chief Officer is called *Warden*, or Keeper of the *Mint*, who receives from the Merchants, and Goldsmiths, the Bullion, or uncoyn'd Gold and Silver, to be coyn'd, who receive it coyn'd of the *Warden*.

Besides the Silver Coyn, the number of brass Halfpennys, are much increased, which, if they were good Brass, or Copper, people would not be so shy of taking them, yet the number are so very much increased of base Mettle, that people think many of them are Counterfeit.

So that there will never be a general Satisfaction in people, as to Coyn, until they are call'd in, and Silver Halfpennys and Farthings coyn'd in their room, which will be light Carriage, and may be safely kept by people in little Boxes, in Paper in their Pockets.

VII. Apothecaries Weights and Marks.

	(12)	(8)	(3)	(20)
℥	3	3	9	gr
98	11	7	2	18
45	10	6	1	17
62	09	4	2	13
<hr/>				
207	8	3	1	08

These three Sums are ~~fast~~ ^{put} up as the other by dotting each row according to the Figures inclosed on the top.

This Mark $\bar{3}$ is for an Ounce, as before, shewed, a Dram this Mark $\bar{3}$, and a Scruple thus $\bar{3}$.

And read the several Denomination thus,

As (20 grs.) make a Scruple, (3 $\bar{3}$) make a Dram (3viii.) makes an Ounce, (12 $\bar{3}$) a lb.

Again, R. Take thou; ana Of each a like; M. an handful, Q. S. a sufficient quantity.

Note, That this Ounce is, 480 grains, as in Troy Weight. See more in Reduction.

VIII. Measures in Length.

	(12)	(4)	(4)
Dozens	Yards	Quarters	Nails.
756	8	2	2
342	9	3	1
576	6	2	2
1676	1	0	1

	(3)	(8)	(11)	(20)	(3)
Leagues	Miles	Furlongs	Scores	Yards	Feet
763	2	4	6	17	2
597	1	6	5	14	1
753	0	7	6	13	2
1414	2	2	8	5	2

George A. Sullivan

X. Land-Measure.

Acres	[4] Roods	[40] Poles
542	2	12
768	1	13
586	1	19
1897	1	04

X. Dry Measure.

Lafts	[10] Quarters	[8] Bushels	[4] Pecks
463	3	4	2
765	4	3	1
453	8	6	3
1682	6	6	2

Chaldron	[4] Quarters	[8] Bushels	[4] Pecks
27	3	4	1
72	2	7	3
19	1	6	2
120	0	2	2

This for Coals at 32 Bushels the Chaldron, but commonly are 36 Bushels. *Scotch* Coal sold by the hundred weight.

XII. *Liquid Measure for Wine.*

	[2]	[2]	[63]	[4]	[2]
Tuns	Butts	Hogsheads	Gallons	Quarts	Pins
84	1	1	61	2	0
55	0	0	60	1	1
99	1	1	62	3	1
240	0	0	58	3	0

Of Ale Measure.

	[2]	[2]	[2]	[8]
Hogsheads	Barrels	Kilderkin	Firkin	Gallon
7	1	0	1	5
6	1	1	1	7
9	0	1	0	6
24	0	0	0	2

Of Beer Measure.

	[2]	[2]	[2]	[9]
Hogshead	Barrel	Kilderkin	Firkin	Gallon
9	1	1	1	8
2	0	1	0	7
5	1	0	1	6
18	0	0	0	3

Note that 8 Gallons is a Firkin of Ale or Soap, 9 Gallons a Firkin of Beer, $18\frac{1}{2}$ G. a Runlet of Wine, 56 lb a Firkin of Butter, 42 G. a Tierce, 63 G. a Hogshead, 2 Hogshead, a Pipe or Butt, 3 Pipes or Butts a Tun of Wine, being 252 Gallons. A Load of Wheat 5 Bushels, a Gomb 4, a Weigh 5 Quarters, 2 Weighs a Last.

Addi-

Addition of Time.

Years	[13] Months	[4] Weeks	[7] Days	[24] Hours	[60] Minuts
673	7	3	3	12	27
542	9	2	6	17	38
1216	4	2	3	06	05

Note that 60 minuts is an hour, 24 hours a day and night, &c.

Proof of Addition.

After you have cast up a Sum, and set down the total on wast Paper, begin at the top, and cast it downwards, and if it agrees with total, it's right, otherwise not: This I have often proved to be the rightest and quickest way.

And now, if *Young Men*, will not study a little, on spare hours, to learn by the Book, but are so idle, as will learn nothing, for their good, but what a Master tells them at School, they are to blame, and deserves the Rod. However, I have written the several Sums, ready cast up, as above; and they may be of some Service to the young Industrious School-master, in the Country. I endeavour the good of all.

SUBTRACTION.

Substraction, taketh a lesser number out of a greater, and leaveth the difference under the Line.

I. If you have 847 Sheep in a Field, and are to take out 533 of them to have to a Fair or Market, how many will be left in the Field?

Always set the biggest Number overmost thus,

Sheep in the Field 847
Sheep to be taken out 533.

Now to substract 533 out of 847, begin on the right hand thus,

Saying, Take three out of seven, rest 4 to be set under the Line. Next Take 3 from 4, rests 1 to set under the Line; Lastly, Take 847
5 from 8, rests 3, to be set under the 533
Line so, that there remains in the Field 314
Just 314 Sheep, Which you may 314
prove, by adding 314, to 533, and the Sum
will be 847.

II. If King Hen. 8. was born in the Year of our Lord Christ 1491. How many Years is it since?

The present Year of our Lord is, 1698.

The Year of King Hen. 8. Birth 1491.

0207.

This you may substract, as the Last Question, Or take 1 from 8, rests 7, to be set between the

Lines.

Substraction.

203

Lines, &c. So that the Figures under the Line above, are 207, the Years since King Hen. 8. Birth.

Note, That by the same Rule, you may know how many Years are past since some of our Kings and Queens of England was born: As Queen Mary 1515. Queen Eliz. 1533. K. Jam. 1566. K. Ch. 1. 1600. K. Ch. 2. 1630. K. Jam. 2. 1633. Q. M. 2. 1662. and K. W. 3. (whom God grant long to Reign) in the Year 1650.

III. If 5643 l. be owing to a Merchant, and the Debtor pays thereof, at one time 4754 l. How much of the said Sum of 5643 l. remains unpaid.

Take Pen and Paper, and } 5643
Set the two Sums thus } 4754

Beginning at the Right Hand (as before) I say, Take 4 out of 3, I cannot, Therefore I borrow 10, and add to it the 3, and it makes 13, Then I say, Take the said 4 from 13, rests 9, which 9 I set under the Line.

Next, Because I borrowed 10, to add to the Figure 3, yet I call that 10 but 1, Saying 1 that I borrowed, and 5 makes 6, Take 6 from the 4, above it, I cannot, Therefore (as before) I borrow 10 again, and add to it the 4, makes 14, Then I say take 6 from 14, rests 8, to set below the Line,

Next, The 1 that borrowed at 4, and the 7 makes 8, Take 8 from the 6 above it I cannot, Therefore, I borrow 10, and add to it the 6, makes 16, Then I say, Take 8 from 16, rests 8, to set under the Line.

Last-

Lastly, Because I borrowed 10, to add to 6, I pay it again at the 4, saying 1 that I borrowed, and 4, makes 5, take 5 from the 5 above, rests 0, to set below the Line, which 0, doth not add to the number at all, but fills up a place.

So that 4754 *l.* being paid of the Sum of 5643 *l.* there remains yet unpaid just 889 *l.* as you see in the Margin

IV. Suppose 5643 *l.* be owing to a Merchant (as in the last Question) whereof the Creditor has paid 4754 *l.* 12 s. 8 d. How much is unpaid?

✱ Note that because the Mony paid is odd, that is, hath shillings and pence, besides pounds, I set Cyphers in the place of Shillings and Pence, and the Sum will stand thus,

	[10]	[20]	[12]
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Lent 5643	—00—	00	00
Paid 4754	—12—	08	

Before you proceed to subtract this Sum, you may do well to be perfect in the very Second Question in Arithmetick at the beginning.

But to subtract this Sum, I do thus,

Saying, Take 8 from 0, that I cannot do, but I borrow the inclosed [12] and say, Take 8 *d.* from 12 *d.* rests 4 *d.* to set under the Line.

Lent

	[10]	[20]	[12]
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Lent	5643	00	00
Paid	4754	12	08
<hr/>			
Unpaid	0888	07	04

Next, The 12 I borrowed, at pence, I pay as one at the shilling, Saying 1 that I borrowed, and 12 s. makes 13, Take 13 s. from 00, I cannot, therefore I borrow the inclosed (20) and say, take 13 from 20, rests 7 s.

Next, One that I borrowed at shillings, and 4 of the pounds, make five, Take 5 from 3, I cannot, Therefore I borrow the inclosed (10) and added to the 3, makes 13. Then take 5 from 13, rests 8, to be set under the Line, as above, finishing as the last Example, and there remains unpaid 888 l. 7 s. and 4 d. for Proof- add the Sum paid, and that unpaid together; and if it make the Sum lent, it's right, otherwise not.

V. If a Man owed to another 100 l. 2 s. 8 d. and hath paid of it 36 l. 12 s. 9 d. What remains unpaid?

Set the Sum thus (10)	(20)	(12)
<i>l.</i>	<i>s.</i>	<i>d.</i>
Lent 100	02	08
Paid 036	12	09

☞ *Note*, That you should be very exact, in setting the Figures under each other even; and that the Cypher 0 is on the place of hundrds, next the 36 l. which fills up the places even with the 100 l. as doth the Cyphers, by the 2 s. 8 d. and the 9 d. above, tho' a Cypher next the
Left

Left hand, makes a Number never the bigger, yet a Cypher in the middle of any Number is of service ; and those next the Right hand in any Number in vulgar Arithmetick; for the Number 2030 is read, Two Thousand and Thirty, because there is a Cypher in the place of Hundreds, and a Cypher in the place of Units, or ones, which you may perceive by this,

The present Year of our Lord is 1698.

The last Number above is 2030.

Now most little Boys, that comes to write, will readily read those four Figures 1698. the Date of the Year.

The first Figure 1, being One Thousand, then the Figure 2 under it, must needs be two Thousand, then the 9 over the Figure 3, is Ninety, or nine Tens, then the Figure 3 under it, must needs be three tens, 30 thirty.

Now for the true Substract, this 5th Example.

	[10]	[20]	[12]
	<i>l.</i>	<i>s.</i>	<i>d.</i>
Lent	100	02	08
Paid	036	12	09
<hr/>			
Unpaid	063	09	11

First, I say, take 9 *d.* from the 8 *d.* above it, that I cannot do, therefore I borrow the inclosed [12] and add to it the 8 *d.* makes 20 *d.* then, I say, take 9 *d.* from 20 *d.* rests 11 *d.* which I set between the Lines.

Next,

Next, Because I borrowed the inclosed [12] at pence place, I carry it as *one*, to the place of shillings, saying 1 that I borrowed, and 12s. makes 13 s. take 13 s. from the 2 s. above it, I cannot, therefore I borrow the inclosed [20] and add it to the 2, makes 22, then take the 13 s. from 22 s. rests 9 s. which I set between the Lines, as above you may see.

Next, One that I borrowed at the shillings, I carry to the place of pounds, say, 1 that I borrowed and 6 is 7, Take 7 from 0 I cannot, therefore I borrow the inclosed [10] and say, take 7 from 10, rests 3, to be set between the Lines.

Next, One that I borrowed, and 3, makes 4, take 4 from 0, I cannot, therefore I borrow the [10] as I did before, and say, take 4 from 10, rests 6, which 6 I set between the Lines also.

Lastly, one that I borrowed, in the middle of the pounds, I carry to the 0, next the left hand, and say 1 that I carry and 0 is but 1, therefore I take that 1 from the 1 above, rests 0 to set between the Lines.

So that there is unpaid 63 l. 9 s. 11 d. of the 100 l. 2 s. 8 d. which you may prove by adding the sum paid, and that unpaid together.

✱ Note, That the Examples above, I take to be sufficient for any studious young Man, to understand the Rule of Substraction: And if I had written ten times as many more Examples, it would do no good to those that delight not to study at spare hours; so that it may be said, *Tbat Serviceable and Profitable*
Learn-

*Learning, cannot be bought with Silver or Gold,
without Study.*

Lastly, Let none that loves Virtue in themselves, ever doubt of attaining such Learning as they have need of: And if you are to subtract 3 s. 5 d. from 18, set it thus,

$$\begin{array}{r} 18 \quad 0 \\ 3 \quad 5 \end{array} \left\{ \begin{array}{l} \text{And there rests} \\ 14 \text{ s. } 7 \text{ d.} \end{array} \right.$$

MUL-

them-
arning
are to

MULTIPLICATION.

Multiplication Table, that follows, you must get by Heart, Which you may easily do, by often Reading it over, with very little Study.

1	2	3	4	5	6	7	8	9
2	4	6	8	10	12	14	16	18
3	9	12	15	18	21	24	27	
4	16	20	24	28	32	36		
5	20	30	35	40	45			
6	36	42	48	54				
7	49	56	63					
8	64	72						
9	81							

How to read the Table before-mentioned.

First, Begin at the top, at the Figures, 2 and 2, saying 2 times 2 is four, which stands in the square, under the overmost 2. Next 2 times 3 is 6, &c. to 9.

Secondly, say 3 times 3 is 9, 3 times 4 is 12, &c. Next, 4 times 4 is 16, &c. Lastly, the last Line is 9 times 9, is 81.

I. *What is the Number of 3 times 654.*

Answer, If you set the Number 654, three times down on Paper, one over another, the total will be 1962.

But a much more readier, such Questions are done by this Rule of Multiplication, being set down thus,

$$\begin{array}{r} 654 \text{ Multiplicand,} \\ 3 \text{ Multiplier.} \\ \hline \end{array}$$

Now to know how much 3 times 654 is Begin thus, saying 3 times 4 is 12, the Figure 2, of the 12, I set below the Line, and bear the 10, of the 12, in mind, as 1: Next, 3 times 5 is 15, and the 1 I bore in mind, makes 16, so I set 6 below the Line, and bear one in mind; lastly, three times 6 is eighteen, and the 1 ten I bore in mind, is nineteen, so I set down the 9, and because I have one in mind for the ten of the nineteen, I set down one; so the Product or Number is just 1962, as follows,

$$\begin{array}{r} 654 \text{ Multiplicand} \\ 3 \text{ Multiplier.} \\ \hline 1962 \text{ Product.} \end{array}$$

Multiplication.

311

Note, That you are to keep in Memory, the Names that are given to the Figures, As the greatest Number, being uppermost, is called the *Multiplicand*; That under it, that you multiply by, is called the *Multipler*, and the Figures that arise, by working up the Sum, is called the *Product*, as you may see above.

II, If in one Year there are 365 days, How many Hours be there in a Year.

Days in one Year 365.

Hours in a Day and Night 24.

The Sum or Question being thus set in order, I multiply the Figure 4 singly, into the 365 (as it is taught in the last Example) Thus,

Saying, 4 times 5 is 20, that	365
being two tens to bear in mind	64
and set down a Cypher under the	1460

Line, and say 4 times 6 is 24, and the two I bore in mind, makes 26, the 6, of the 26, I set also below the Line, and bear two in mind for the 20. Next, 4 times 3 is 12, and the two I bore in mind is 14, which I set below the Line, as you may see in the Margin above.

Having multiplied the 365, by the Figure 4, I will proceed to multiply it by the Figure 2, of the 24, the Multiplier, after the same manner as I did the Figure 4.

Say-

Saying, 2 times 5 is 10,, therefore I set a Cypher under the 2, 365
because I multiply by 2, 24
and bear 1 in mind, 1460

Next, 2 times 6 730
is 12, and the 1 I bore in mind is 13, the 3
of the 13 I set under the 4, and bear 1 in
mind ; Lastly I say 2 times 3 is 6, and one
that I bore in mind, makes 7, which 7 I set
under the 1, and I have done multiplying, as
you may see in the Margin above.

☞ Note, That the Sum above, is not finished yet, until I add those two Numbers together, viz. the 1463, and 730. just as they stand, Thus

1460

730

8760 Hours in a Year.

III. If there be 8760 Hours in one Year, as in the last Example, the Question is, How many Minutes in 8760 Hours.

Set it down exactly thus,

Hours in one Year 8760

Minutes in one Hour 60

☞ Note, That you are to observe, to set the 6 of the 60, just under the last Figure of the *Multiplicand*, next the right hand, and the Cypher 0 by it self, the same ought to be observed, if the *Multiplier* had been 600, or 6000, or 10, 100, or 1000, &c.

Now

Now for the resolving of this Question, begin thus, The Cypher 0 I set under the Line. Next 6 times 0, is 0, which 0 I set under the Line, under the 6. Next, 6 times 6 is 36. The odd 6 (of the 36) I set under the Line, and bear three in mind for the 30, saying, 6 times 7 is 42, with the 3 I bore in mind, makes 45, the odd 5, I set between the Lines, and bear four tens in mind.

Lastly, 6 times 8 is 48, with the 4 I bore in mind, makes 52, the odd 2 I set under the Line, and the 5, of the 52 (having no further to carry it) I set it also under the Line, and the Sum stands thus:

$$\begin{array}{r} \text{Hours in one Year} \quad 8760 \\ \text{Minutes in one Hour} \quad 60 \\ \hline \text{Minutes in a Year} \quad 525600 \end{array}$$

That is 525 thousand, six hundred.

IV. If there are 525600 Minutes in a Year, How many Minutes old may a young Man be, that is 23 Years of Age.

This Question set down thus 525600

23

Saying 3 times 0 is 0, I set the 0 under the 3. Next, 3 times 0 is 0, and set that 0 under the 2. Next 3 times 6 is 18, I set the odd 8 under the Line (and bear 1 in mind.) Next 3 times 5 is 15, and the 1 I bore in mind, makes 16, the odd 6 I set under the Line, and bear one in mind, and say three times two is six, and the one I bore in mind, makes seven,

P

which

which I set under the Line. *Next*, I say 3 times 5 is 15, which 15, I set under the Line, and the Figure 3 of the *Multiplier* is done with, and the Sum is near half done, and stands thus,

$$\begin{array}{r} 525600 \\ 23 \\ \hline 1576800 \end{array}$$

Next, for the Multiplying the Figure 2, of the *Multiplier*, into the *Multiplicand*.

Say, 2 times 0 is 0 (which 0, I set just under the Figure 2, as you may see below.

Next, 2 times 0 is 0, which 0 I set under the Figure 8. *Next* 2 times 6 is 12 (the 2 of the 12 I set under the 6) and bear 1 in mind.

Next, 2 times 5 is 10, and the 1 I bore in mind, makes 11, the odd 1 I set under the 7, and bear 1 in mind. *Next*, 2 times 2 is 4, and the 1 ten I kept in mind, makes 5, to be set under the 5. Lastly, 2 times 5 is 10, and set it down, as you may see in the Margin.

$$\begin{array}{r} 525600 \\ 23 \\ \hline 1576800 \\ 105100 \end{array}$$

Now I have done Multiplying, and the two Lines that came thereof, added together, make 12088800. So that the Young Man of the Age of 23 Years, may be said, to be Minutes old, 12 Millions, 88 Thousand, 8 Hundred.

V. Suppose a piece of Land be 236 Poles in length, and 182 Poles in breadth, How many square Pole is therein?

Note, That a Pole in length, is 16 foot, and an half; and a Pole of Land is a square piece of Ground, 16 foot and an half both ways. See the V. Ex. in Division.

This may be Multiplied after the same manner as the last Example was done, beginning at the Figure 2 of the breadth, Saying 2 times 6 is 12, setting the 2 (of the 12) under the overmost Line, keeping 1 in mind. Next, 2 times 3 is 6, and the 1 kept in mind makes 7, &c. as above. Lastly, adding up the three rows of Figures between the Lines and the square Poles are 42952, as in the Margin.

Length	236
Breadth	182
	<hr/>
	472
	1888
	236
	<hr/>
Poles	42952
in all.	<hr/>

VI. To Multiply any Number by 10. 100. 1000, &c. or 20. 200, &c. Set it down as follows,

453 Here you see I set the Cyphers besides the other Figures of the Multiplicand, and Multiply thus,

$$\begin{array}{r} 453 \\ 100 \\ \hline 45300 \end{array}$$

First, The two Cyphers of the 100, I set below the Line. Next, I say 1 times 3 is 3, which

P 3

I set below the Line, &c. So that 100 times 453 is just 45300.

VII. How many Yards is a Mile in Length.

Note, That 40 Poles is one Furlong, and 8 Furlongs a Mile: Or 220 Yards is one Furlong, then 8 times 220, is 1760 Yards. The Answer

Thus,	220
	8
	<hr style="width: 100px; border: 0.5px solid black;"/>
Yards	1760

Secondly, A Mile being 1760 Yards in length, multiply the 1760 Yards be 3, (the Feet in one Yard) gives 5280 Feet.

Thirdly, A Mile being 5280 Feet, How many Inches? Multiply them by 12 (the Inches in a Foot) and it gives 63360 Inches.

Lastly, If a Mile be 63360 Inches. How many Barly-corns will reach a Mile (counting 3 Barly-corns in length, an Inch) thus,

Inches in a Mile	63360
Barly-corns in an Inch	3
	<hr style="width: 100px; border: 0.5px solid black;"/>
Barly-corns in a Mile	190080

Note, That if you would know how many Barly-corns will reach from London to York, If 150 Miles asunder, Multiply the 190080 by 150, and the Product is the Answer.

VIII. If one Seaman have 14 s. the Month Wages, What will the Wages of 3349 Seamen for the same time come to?

$$\begin{array}{r}
 3349 \\
 \times 14 \\
 \hline
 13396 \\
 3349 \\
 \hline
 \end{array}$$

The Answer is 46886 shillings, which you may reduce into pounds, by the II. E. in Reduction.

Sh. 46886, Answ.

How to prove Multiplication by a Cross.

First, Add the Figures 3349 the Multiplcand, casting the Nines away thus, saying 3 and 3 is 6, and 4 is 10 (the 9 of the 10 I cast away) and set the 1 on one side the Cross.

Next, the 1 and 4 in the Multiplier, is but 5, which I set on the other side the Cross,

Next, I multiply the 1 by 5, and it is but 5, which 5 set above the Cross,

$$\begin{array}{c}
 5 \\
 \times 5 \\
 \hline
 5
 \end{array}$$

Note, That if there remains 5, to set under the Cross, when you have cast the Nines out of the Product, the Sum is right multiplied, otherwise not: Note also, that if the Figures on each side the Cross, being multiplied, had been 56, you may instead of casting away the Nines out of 56, add them, saying, 5 and 6 is 11, I cast the 9 away, rest 2, to set on the top of the Cross.

Lastly, I cast the 9 s. out of the Product, saying 4 and 6 is 10, cast the 9 away, rests 1, then 1 and 8 is 9, cast it away. Lastly 8 and 6 is 14, out of which, I cast the 9, rests 5, to set under the Cross.

Another way of proving Multiplication.

Divide the Product by the Multiplicand, or Multiplier, and the Quotient will be one of them.

This you cannot do, before you have learned the next Rule, *viz. Division.*

D I V I S I O N.

NOTE, That many Young Men, yea, Boys, do often very readily learn Casting an Account, as they call it; and when they are come as far as this very useful Rule of Division, make a stop, concluding it's too hard to be learn'd without a Tutor. I say, let none be discouraged, but observe well the Directions that follows; for,

In *Division* (as in *Multiplication*) there are three Terms to be kept in Memory (that is to say) *Dividend*, the *Divisor*, and the *Quotient*, which will plainer appear by the Question that follows,

I. Example. Let 576 l. be divided among 4 Men, the two Numbers are thus placed,

Dividend 576 (Quotient
Divisor 4

The Number 576 is called the *Dividend*, the Figure 4 under it (which is to divide by) is called the *Devisor*. And those Figures that shall be in the Crooked Line, are called the *Quotient*.

For

For,

*Division, one Sum, or Number doth part,
By another truly, by Rule and Art.*

Now, Young Man, if thou hast a Desire to know how to Divide the aforementioned 576 l. among 4 Men, take Pen, Ink and Paper, and set the Sum thus,

$$\begin{array}{r} 576 \\ 4 \end{array} ($$

And work it with thy Pen, according to the Reading which follows,

Saying, how often can I have 4 in the 5 above, but one time; therefore, I set the Figure 1 in the crooked Line, called the Quotient, and say, 1 times 4 is 4, take 4 from 5, rests 1, to be set over the 6, and I cancel the 4 and the 5, with a dash of the Pen, and the Divisor 4 is once wrote, as in the Margin.

$$\begin{array}{r} 1 \\ 576 \\ 4 \end{array} (1$$

Next, I remove the Divisor 4, and set it under the Figure 7, then say, how oft can I have 4 in the 17 above, I can have 4 times; therefore I set 4 in the crooked Line, and say 4 times 4 is 16, take 16 from the 17, above, rests 1 to be set over the 6, and cancel the 17, so there remains 16 uncanceled, as in the Margin.

$$\begin{array}{r} 11 \\ 576 \\ 44 \end{array} (14$$

P 4

Lastly,

For

Lastly, I remove the Divisor 4 to the last place, that is, under the 6, and say, How many times 4, can I have in 16, just 4 times; therefore I set 4 in the Quotient, and say 4 times 4 is 16, take 16 from 16, rests 0, as in the Margin.

$$\begin{array}{r} \text{xr} \\ 576 \overline{)144} \\ 444 \end{array}$$

So that 576 l. divided among 4 Men, each Man must have 144 l.

Proof, is by multiplying the Divisor 4, into the Quotient 144, and the Product will be 576, divided thus,

$$\begin{array}{r} \text{xr} \\ 576 \overline{)144} \\ 444 \quad 4 \\ \hline \text{Proof} \quad 576 \end{array}$$

Another, Divide 32956, by 7.

Set it down thus, $32956 \overline{)7}$

Saying, How oft can I have 7 in 32? I can have 4 times, therefore I set 4 in the Quotient, and say, 4 times 7 is 28, take 28 out of 32, rests 4, to be set over the 9, and Cancel the 32 and the 7, and the Sum stands thus.

$$\begin{array}{r} 4 \\ 32956 \overline{)7} \end{array}$$

Next, I remove the Divisor 7 under the 9, and say and say, How oft can I have 7 in 49? I can have 7 times, therefore I set 7 in the Quotient, and say, 7 times 7 is 49, take 49 from 49, rest 0; therefore I Cancel the 7, and the 49, and there remains uncanceled

$$\begin{array}{r} 4 \\ 32956 \overline{)47} \\ 77 \end{array}$$

led 56, as in the Margin.

Next,

Division

321

Next, I remove the Divisor 7, and set it under the figure 5, saying, How many times 7, can I have in 5, no times, therefore I set 0, in the Quotient, and the said 56, uncanceled, remains still.

Lastly, I remove the divisor 7 to the last, that is under 6, and say, How oft can I have 7 in 56? just 8 times, therefore I set 8 in the Quotient, and say 8 times 7, or 7 times 8, which is all one, is 56, take 56, from 56 rests 0. Thus the Number 32956, is divided into 7 parts, 1 part being 4708.

$$\begin{array}{r} 4 \\ 32956 \overline{) 4708} \\ 7776 \end{array}$$

II. Divid 87960 l. among 20 Men.

$$\begin{array}{r} 87960 \\ 2 \overline{) 0} \end{array}$$

You see, I set the Figure 2 to Multiply by, and the 0 at the end, in filling up the place of Unites, but to divide it, I do thus, saying, How oft can I have 2 in 8, I find 4 times, so I set 4 in the Quotient, and say 4 times 2 is 8, take 8 from 8, rest 0; then I remove the Divisor 2 and set it under the 7, &c. as of the Sums before.

$$\begin{array}{r} 44 \\ 97960 \overline{) 4998} \\ 2220 \end{array}$$

The same is to be observed, when you divide 10, 100, &c. or 30, 40, 200, &c. And for Practice, take these 2 Sums ready done up.

$$\begin{array}{r} 1223 \\ 74070 \overline{) 12345} \\ 66666 \end{array}$$

$$\begin{array}{r} 438 \\ 40734 \overline{) 6789} \\ 6666 \end{array}$$

III. Let 20736 1. be divided among 12 Men

I set the Sum thus,
$$\begin{array}{r} 20736 \\ 12 \end{array} \left($$

Saying, How oft can I have 1 in the Figure 2, that stands over it, I take but 1 (the reason thereof you make known hereafter) therefore I set 1 in the Quotient, and say once 1 in the Quotient and one in the Divisor is but 2, take 1 from 2 rests 1, to be set over the 7, and I Cancel the 2, and the 1 below the 2.

Next, I multiply the one again in the Quotient, into the 2 of the Divisor, Saying once 2 is 2, take 2 from the 10 above rests 8, to be set over 0, and cancel the 10, and the 2 below, so is the divisor once wrought, as in the Margin above

But here *Note*, If I had begun the Sum thus, How oft can I have 1 in 2, two times, and had set the Figure 2, in the Quotient, (to be multiplied into 12, the divisor severally) thus saying 2 times 1 is 2, take 2 from 2 rests 0, then must I have cancelled the first figure 2 in the Sum, and the 1 under it, next 2 in the Quotient, and the 2 in the divisor multiplied makes 4, take 4 from 0 above I could not, therefore I begun the Sum as at first.

Young-Man, be never the more discouraged for the Directions being large, it will be the more easie if thou writes the figures in the Sum, as thou reads, and be sure to be perfect in the working of one Divisor before thou proceeds to the next, that when thou hast overcome this Rule, the following will be both pleasant and profitable

Next, I remove the Divisor 12 to the second place settin 2 under 1 the 7, and 1 under 2 say-

ing,

ing, how oft can I have 1 in the 8 above, I take but 7 times (for the reason above) therefore I set 7 in the Quotient and multiply it severally into 12 the Divisor, Thus saying 7 times 1, is 7, take 7, from 8, rests 1, to be set over the

$$\begin{array}{r} x \\ x83 \\ 20706 \end{array} (17$$

8, and I cancel the 8, and the 1, under it, Then 7 times 2 is 14, take 14 from the 17 above it rests 3, to be set over the 7, and cancel the 17, and the 2 of the divisor, and there remains of the Dividend 336. uncanceled, as in the Margin above.

Next, I remove the Divisor 12 to the third place, and set it just under 3, and 3, saying, how oft can I have 1 in 3, I say 2 times, therefore I set 2 in the Quotient, and Multiply it into the Divisor 12, as the other, saying 2 times 1 is 2, take 2 from 3 rests 1, to be set over the 3, and Cancel the 3; *Next*, 2 times 2 is 4, take 4 from the 13, rests 9, to be set over the 3, and Cancel the 13, and there remains 96 uncanceled, as above.

$$\begin{array}{r} x x \\ x839 \\ 20736 \end{array} (172$$

Lastly, I remove the Divisor 12 to the last place saying, how oft can have 1 in the 9 above, I say 8 times, therefore I set 8 in the Quotient (and Multiply the 8 into Divisor 12 as before) saying 8 times 1 is 8, take 8 from 9 rests 1 to be set over the 9, and Cancel the 9. *Next*, 8 times 2 is 16, take 16 from the 16 above, rests 0. So that if 20736 l. be divided among 12 men, each man is to have 1728 l.

$$\begin{array}{r} x x x \\ x839 \\ 20736 \end{array} (1728$$

IV. If the Kings Revenue come to 250000 l. by the Year, how much comes it to by the Week.

Divide by 25 the Weeks in one Year.

Set the Sum thus,
$$\begin{array}{r} 250000 \\ 52 \end{array} \quad ($$

First, I say how many times 5 can I have in 25, but 4 times, (for the reason above) so I set 4 in the Quotient, and Multiply the 4, in the Divisor 52 severally, as 4 times 5 is 20, take 20 from 25, rests 5, so I Cancel the 2 that stands for 20, and the 5 remains. Next, 4 times 2 is 8, take 8 from the 0 above it I cannot, therefore I borrow 10, as in Substraction, and

$$\begin{array}{r} 42 \\ 250000 \\ 52 \end{array} \quad (4$$

suppose 10 in the place of the 0, then I say, take 8 from 10 rests 2, to be set over the 0; and because I borrowed 10, at the place of 0, I pay it again at the next Figure, towards the right hand, as in Substraction, saying, 1 that I borrowed from 5, rests 4, which 4 I set over the 5, and Cancel the 5, and the Divisor 52; so that there remains uncanceled of the Dividend 42000. as above.

Next, I remove the Divisor 52, setting the 5 under the 2, and the 2 under the next Cypher, saying, how oft can I have 5 in the 42 above, I can have 8 times, so I set 8 in the Quotient, saying 8 times 5 is 40, take 40 from 42, rests 2, and I Cancel the 4. Next, 8 times 2 is 16, take 16 from 20, rests 4, which 4 I set over the 0, of the 20, and Cancel the 20, and there remains uncanceled of the Dividend just 400, as above.

$$\begin{array}{r} 424 \\ 250000 \\ 522 \end{array} \quad (48$$

Next,

Divison.

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Next, I remove the Divisor 52, setting it a place further as before, saying, how oft can I have 5 in the Figure 4 above it, I can have no times, therefore I set 0 in the Quotient, and Cancel the Divisor, and remove it to the last place, saying,

how oft can I have 5 in 40, I can have 7 times, therefore I set 7 in the Quotient, and say, 7 times 5 is 35, take 35 from 40, rests 5, which 5 I set over the 0 of the 40, and Cancel the 40;

$$\begin{array}{r} (3 \\ 4245(6 \\ 250000(4807 \\ 52222 \\ 555 \end{array}$$

Next, 7 times 2 is 14, I

take 4, of the 14, from 0, I say I cannot, therefore, as above, I borrow 10, so can I take the 4 from 10, rests 6 to be set over the 0. Lastly, The 1 of the 14, and the 1 that I borrowed makes 2, take 2 from 5 rests 3, to be set over the 5; so that the remainder is 36, hooked in by crooked Lines, as above.

So that if the Kings Revenue for one Year comes to 250000 l. it is by the Week 4807 l. the Remainder 36, is so much of a pound, or 20 s. as it wants of 52, or if 20 s. was divided into 52 parts, it is 36 proportionably.

V. In 42952 Square Poles, or Pearches of Land, How many Aeres, Rods, and Poles?

See the fifth Example in Multiplication, now because there are 16 Foot and a half in a Square Pole of Land both ways, and that a 160 such Poles makes an Acre, the Poles must be divided by 160, and also because there is 20 in the Divisor, on the right hand, set down the Sum

Thus

$$\begin{array}{r} 42952(\\ 160 \end{array}$$

First

First, Saying, How oft can I have 1 in the Figure 4 above it? I must have but 2 times, so I set 2 in the Quotient, which 2 is to be Multiplied into the 16, saying 2 times 1 is 2, take 2 from 4 rests 2 to be set over the 4, and I Cancel the 4, and the one under it, and say, 2 times 6 is 12, I take 2 of the 12, from 2 above the 6, rests 0, and the 1 belonging to the 12, from the 2 above, rests 1, and the Divisor 16, I remove, as 1 under 6, and the 6 under the 9.

Next, I say, How oft can I have 1 in the 10, above 6 times, (but above 9, I can never take being the biggest Figures) so I set 6 in the Quotient, and say, 6 times 1 is 6, take 6 from the 10 above rests 4, to be set over the 0 (of the 10) and Cancel the 10; Then say 6 times 6 is 36, I take the 6 of the 36 out of 9 rests 3, and Cancel the 9; then the 3, of the 36, I take from 4, and set 1 over it, and there remains uncanceled of the Dividend 1352, as above.

Next, I remove the Divisor 16, (as 1 under 6, and the 6 under 5, and it fills up the last place) Saying how oft can I have 1, in the 13, above, I must have 8 times, therefore I set 8, in the Quotient, and say 8 times 1, is 8, take 8 from the 13, rests 5, to be set over the 13, and cancel the 13. *Next*, 8 times 6, is 48, take 48, from 55, rests 7, to be set over the 5. next the right hand, and the Answer is 268 Acres, and the

$$\begin{array}{r}
 x \\
 148 \quad \text{Acres} \\
 273 \quad 7 \\
 4295 \quad 2 \quad (268 \\
 16660 \\
 18
 \end{array}$$

remainder 72, are Poles, which are to be divided by 40, (the Poles in a Rood) thus.

Note, That the Quotient is 1 Rood, and the remainder 32, are Poles, therefore 42952 Poles of Land being Reduced, are 268 Acres, 1 Rood, and 32 Poles; But to Reduce any number of Acres, Roods and Poles, into Poles, See IX, Ex. in Reduction, and the 5th of Multiplication.

$$\begin{array}{r} 3 \quad R. \\ 7 \overline{) 9} \quad 1 \\ 4 \quad 8 \end{array}$$

VI. A Penny idly Spent, might buy a Yard square of Land, that is 9 square Feet, after the rate of 20 Pound the Acre.

Example, In an Acre of Land are 43560 square Feet; and in 20l. are 4800 Pence, which divide thus.

Saying, How oft can I have 4, in 43, (I can but have 9 times as aforesaid) so I set 9 in the Quotient to be multiplied

$$\begin{array}{r} 7 \quad 3 \\ 4 \quad 3 \quad 5 \overline{) 60} \quad 9 \text{ Fo.} \\ 4 \quad 8 \quad 0 \end{array}$$

into the Divisor severally, Saying 9 times 4, is 36 (which 36 as in Substraction I take from the 43,) take 6 from 3, I cannot, but borrow 10, and add to the 3, makes 13, then 6 from 13, rests 7, which I set over the 3, and cancel the 3: Next, for the figure 3, of the 36, and the 1, I borrowed makes 4, therefore I take the 4 from 4, and cancel it.

Lastly 9 times 8, is 72, take 72 from 75, rests 3, which I set over the 5, and the remainder is, 360. which are divided from the other figures by Lines.

So that a penny buys somewhat more than 9 Foot; Thus proved by Vulgar Fractions, therefore draw a line, and set the remainder 360, on the top of the line, and call it Numerator, and set the Divisor 4800, under the lines and call it Denominator,

Thus,

Thus, $\frac{360}{4800}$ -- so that if a

Foot was divided into 4800 parts the, the 360, are so many parts of that Number.

Therefore multiply the Numerator 360, by 144 (the square flat Inches in a Foot of Land or Board) the product is 51840, which divide by 4800 the denominator, and the Quotient will be almost 13, square Inches, more than the said 9, Foot for a penny.

VII. If 7306242 l. are to be equally levied upon 9034 Parishes, how much must each Parish pay.

Divide the Pounds, by the Parishes, and the Quotient shews the Pounds each Parish is to contribute.

The Sum set thus
$$\begin{array}{r} 7306242 \\ 9034 \end{array}$$

First, How oft can I have 9, in 73, I set 8, in the Quotient which 8, is to be multiplied into the divisor 9034. severally. Thus, saying 8 times 9, is 72, take 72, from 73, rests 1, to be set over the 3, and I cancel the 73, Next 8 times 3, is 24, I take the 4, (of the 24) from 6 rest 2, which 2 I set over the 6, and cancel the 6; Next the 2 (of the 24) I take from 10, rests 8, which 8 I set

$$\begin{array}{r} 79 \\ \times 820 \\ 7306242 \\ 9034 \end{array} (8$$

over the 10, and cancel the 10, Next, I say 8 times 4 is 32, I take the 2 (of the 32) from 2 rests 0, to be set over it; Then the 3 (of the 30). I take from 2, but that I cannot do, Therefore I borrow 10, and add to the 2 makes 12, Then I say take 3 from 12, rests 9, to be set over the 2, and cancel

Division.

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cel the 2, Lastly the one that I borrowed at the 2, I must pay at 8, saying 1 from 8 rests 7: which I set over the 8, and there remains of the dividend uncanceled 79042, as above.

Next, I am to remove the divisor one place further And I say How oft can I have 9, in the figure above, that is 7, I say no times, therefore I set 0. in the Quotient, and cancel all the Divisor, and remove it to the last place.

$$\begin{array}{r} 79 \\ 1820 \\ 7306242 \overline{)80} \\ 90344 \\ 903 \end{array}$$

Saying, How oft can I have 9 in the 79 above, I say 8 times, therefore I set 8 the (last figure in the Quotient) saying 8 times 9 is 72, take 72, from 79 rests 5, which 5, I set over the 9, and cancel the 79; Next, 8 times 3 is 24, (the 4 of the 24) I take from the 4 above the 3, rests 0, then the 2 (of the 24) to take from 0, I cannot, but borrow 10, saying 2 from 10, rests 8 which 8 I set above the 0, and the 1 I borrowed there I take from 5, rests 4.

$$\begin{array}{r} (4 \\ 8(7 \\ 798(7 \\ 18200(0 \\ 7306242 \overline{)8081} \\ 903444 \\ 9033 \\ 90 \end{array}$$

Lastly 8 times 4 is 32 (the 2 of the 32) I take from the last 2 rests 0, to be set over it, Next, for the 3 (of the 32) I am to take out of the 0. over the 4, but I cannot, therefore borrow 10. saying 3 from 10. rests 7, Next, 1 that I borrowed for the 7, I take out of the 8. rest 7 also, and the remainder is 4770 l.

Now, if 7306242 l. are to be equal levied upon 9034 Parishes (as above) then each Parish is to contribute 808 l. but yet there remains the 4770 l. to be divided, which you may reduce into pence by the 1 Ex. in Reduction, and the product of pence

pence divide also by 9034 the Parishes, and the Quotient shews the number of pence more to be added to each Parish.

The Proof of Division.

Division is best proved by *Multiplication*, for if you Multiply the Quotient by the Divisor, the Product and remainder (if any) will be equal to the Dividend.

Example.

$$\begin{array}{r}
 \text{Dividend } 370894 \quad \text{Quotient } 92723 \\
 \text{Divisor } 4 \quad \text{Remainder } 4
 \end{array}$$

Product

Note, That I set the Divisor 4, under the Quotient, and said, 4 times 3 is 12, and the remainder 2, makes 14, &c.

To prove this Division Sum by a Cross.

$$\begin{array}{c}
 4 \quad 4 \\
 \diagdown \quad \diagup \\
 4 \quad 5
 \end{array}$$

First, Cast away the Nines (as is taught in the proof of Multiplication) out of the Dividend, and set the remainder (which in this Ex. is 4) over the Cross.

Secondly, Cast away the Nines out of the Divisor, and it is but 4, to be set at the side of the Cross.

Thirdly, Cast away the Nines out of the Quotient, and the remainder is 5, to set on the other side of the Cross.

Lastly, I multiply the figures on each side the Cross together, as 4 times 5 is 20, to which I add

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add the remainder 2 makes 22; and say 2 and 2 is 4, which 4 I set under the Cross, being the same figure that is over the Cross, shews that the Sum is rightly divided.

Note, That the *Young-Man* may be the more perfect in this useful Rule of *Division*, for his encouragement, I shall give him the following Sums for Practice, setting Q. for the Quotient and R. for the remainder.

$$\begin{array}{r} 59942 \text{ Q.} \\ 86 \overline{) 697} \end{array}$$

$$\begin{array}{r} 191520 \text{ Q.} \\ 52 \overline{) 3683} \text{ R. 4} \end{array}$$

$$\begin{array}{r} 52500 \text{ Q.} \\ 25 \overline{) 000} \text{ (2100} \end{array}$$

$$\begin{array}{r} 87525 \text{ Q.} \\ 112 \overline{) 781} \text{ R. 53} \end{array}$$

$$\begin{array}{r} 456832 \text{ Q.} \\ 242 \overline{) 1335} \text{ R. 262} \end{array}$$

$$\begin{array}{r} 61404 \text{ Q.} \\ 344 \overline{) 178} \text{ R. 172} \end{array}$$

$$\begin{array}{r} 114241 \text{ Q.} \\ 39 \overline{) 2929} \text{ R. 10} \end{array}$$

$$\begin{array}{r} 356409 \text{ Q.} \\ 997 \overline{) 597} \end{array}$$

REDUCTION.

*Reduction such Change of things doth make,
That their true Value, they do not forsake ;
Take which thou wilt, the Quantity remains,
In Quality they only Change their Strains.*

Reduction is wrought by the foregoing Rules; for any greater Number or Name, is turned to a lesser by Multiplication.

For if you Multiply Pounds in Money by 20, the Product is Shillings; Or Shillings by 12, the Product is Pence; Or Pence by 4, the Product is Farthings.

Any lesser Number, or Name is turned into a greater by Division, for if you divide any Number of Farthings by 4, the Quotient shews the Pence, Or Pence divided by 12, shews Shillings in the Quotient; And Shillings divided by 20, gives in the Quotient Pounds in Money, &c.

I. In 896 l. How many, Shilling, Pence and Farthings.

	896l.
	20
Shillings	17920
	12
	35840
	17920
Pence	215040
	4
Farthings	860160

II. In 860160 Farthings, How many Pence, Shillings and Pounds.

860160	2	(215040 P.
444444	8	
22	18	
222222	17920	(17920 Shi.
1111	896	
17920	2220	(896 Pounds

III. How many Shillings,
Pence & Farthings, is in

1. s. d.
163 - 13 - 8
20

Shillings -- 3273

12

6554

3273

Pence -- 39284

4

Farthi. - 157136

First, According to the Rule before, I am to Multiply the 163 *l.* by 20, then I was to set the Cypher 0 under the Line, but instead of that I set down 3 of the 13 *s.* Next, 2 times 3 is 6, and the 1 belonging to the 13, makes 7, &c. And Multiplying the Shillings by 12, I add the 8 *d.*

IV. In 798 *l.* How many Nobles, Markes, Crowns, Shillings, Pence and Farthings.

1.

798

Nobles in 20 *s.* 3

Nobles in all 2394

The Nobles being 2394, I divide them by 2, because 2 Nobles is a Marke, or 13 *s.* 4 *d.*

2394 (1197 Marks
2222 1.

798

Crowns In 20 *s.* 4

Crowns in all 3192

Shillings in all 15960

12

31920

15960

Pence 191520

4

Farthings 766080

The

The *Weights* and Measures ought to be by *Magna-Charta*, the same all over *England*, that is, according to the Kings Standard kept in the Exchequer by the Clerk (or Comptroller) of of the Market.

The *Weights* now used throughout all *England* are of two sorts, the one called, *Troy-Weight*, and the other *Avoir-du-pois*; The first containing 12 Ounces, and the other 16 in the Pound, But then the Ounce *Avoir-du-pois* is lighter than the Ounce *Troy* by almost a 12th part; For, whereas in *Troy-Weight*, the Ounce consists of 480 Grains, the Ounce *Avoir-du-pois* containeth but 438.

By the *Troy-Weights*, are Weighed Pearls, Precious Stones, Gold, Silver, Bread, all manner of Corn and Grain; and this Weight the Apothecaries do or ought to use *

By *Avoir-du-pois* are Weighed all Grocery Ware, Fleish, Butter, Cheese, Iron, Hemp, Flax, Tallow, Wax Lead, Steel and all things

whereof comes waste, In consideration whereof 112 Pound *Avoir-du-pois* goes to a Hundred Weight, and proportionably 56 Pound to half a Hundred, and 28 to a quarter, or Tod. A Stone amongst the *London* Butchers makes 8 Pounds of this Weight, but in the Country, tis for the most part 14.

In *Troy-Weight*, 20 Grains makes a Scruple. thus marked ʒ, 3 Scruples a Dram ʒ. 8 Drams an Ounce ʒ. an 12 Ounces a Pound lb.

In *Avoir-du-pois-Weight*, 16 Drams make an Ounce, 16 Ounces a Pound, 28 Pound a Quarter,

ter, 4 Quarters a Hundred, and 20 Hundred a Tun.

In *Troy-Weight*, 24 Grains make a Penny-weight Sterling, 20 Penny-weights an Ounce, and 12 Ounces a Pound. And when Wheat is at 5 Shillings the Bushel, the Penny Wheaten-Loaf is then by the Statute to weigh 11 Ounces *Troy*, and three-half-penny white Loves to weigh as much; But the Household penny Loaf is to weigh 14 *Troy-Ounces*, and two Thirds; See VI. *Ex.* in Addition,

As for the Weight, called *Venice-Ounce* used here, as in other Countries by Silk-men, there is no Standard of it, nor is it allowed by Law, This Ounce being but 13 penny weights and 12 Grains it falls out that 12 Ounces *Venice* is but 8 Ounces 4 penny *Troy*, and 9 Ounces *Avoir-du-pois*.

*Applicative Measures, or Things
measured outwardly.*

OF this sort there is first, 3 Barly Corns in length, an *Inch*, or Fingers breadth, 4 whereof make a *Handful*, and 12 *Inches* a Foot, Now 3 Foot makes a *Yard*, and one *Yard* and a quarter an *Ell*. Five Foot makes a Geometrical *Pace*, 6 a *Fadom*, 5 Yards and a half, or 16 Foot and a half a *Perch*, Pole or Rod. 40 *Perches* in length a *Furlong*, 8 *Furlong* (or 320 *Perches*) an *English Mile*, and 3 *English Miles* a *French League*.

But this observe by the way; that by a Statute under the Reign of *Henry VII.* an *English Mile* ought to be 1760 Yards; or 3280 Foot, that is 280 Foot more than the *Italian*

Italian Mile. So that an *English* Mile, is Furlongs 8, Chains of 4 Perches long, 80; Paces 1056. Ells 1408, Links of the Chain 8000, Inches 63360, or Barly Corns 190080. Now an Acre of Land in *England* consists of 40 Perches in length, and 4 in breadth; a Yard-Land, commonly of 30 Acres; and an Hide of Land of 100 Acres.

Note, That in a square Acre are, Roods 4; square Chains 10, square Perches 160, square Paces 17424; square Yards of 9 Foot 4840, square Feet 43560, square Links 100000, square Inches 6272640.

In a square Mile, are Acres 640, Chains 6400, Perches 102400, Paces 1115135, Square Links 640000000, or Square Inches 4014189600.

Of Receptive Measure, that is things Measured inwardly.

First, For *Liquid-Measure*, or things that are wet; as a *Pint*, which is subdivided into lesser parts, as *half a pint*, a *quartern*, or quarter of a pint. Now 2 pints make a *quart*, 2 quarts a *pottle*, 2 pottles a *Gallon*, 8 Gallons a *Firkin* of Ale, and 9 a *Firkin* of Beer. Two *Firkins* of either sort make a *Kilderkin*, and 2 *Kilderkins* a *Barrel*. But still the Difference in the Number for *Gallons* as to Beer and Ale ought to be minded and allowed; For as a *Kilderkin* of Beer contains 18 Gallons, and one of Ale 16; a *Barrel* of Beer being double a *Kilderkin*, contains 36 Gallons, and one of Ale but 32. Now a *Barrel* and a half of Beer (being 54 Gallons) make a *Hogshead*, 2 *Hogsheads* a *Pipe* or *Butt*, and 2 *Pipes* a *Tun*.

Note,

Note, That a Barrel of Butter, or Soap is the same with a Barrel of Ale. As for Wine-Measures, they fall so much short of those of Ale, and Beer, that 4 Gallons of these make 5 Gallons of Wine-measure. Thus they hold proportion, as 4 to 5 of these Gallons, a Rundlet of Wine holds 18, half a Hoghead 31, and a half Tierce 42, a Hoghead 63, a Punchion 84, a Pipe or Butt 126, a Tun 252.

Secondly, For dry things, such as Corn or Grain, there is first the Gallon, of a size between the Wine, and the Beer Gallon, 2 of these Gallons make a Peck, 4 Pecks a Bushel, 4 Bushels a Comb or Curnock, 2 Curnocks a Quarter, 10 Quarter a Last or Wey.

V. In 32 Acres, 3 Roods, and 27 Poles of Land, How many Poles?

A.	R.	P.
32	3	27
<u>160</u>	<u>40</u>	
1920	120	
<u>32</u>		
5120	Poles	
120	} Poles added.	
27		
<u>5267</u>	Poles in all.	

Note, That here I Multiply 32 by 160, the Poles in an Acre, and the Product is 5120; and Multiply the Roods by 40, the Poles in a Rod, gives 120 Poles, so added to the other, with the 27 odd Poles, Makes 5267 Poles in all.

VI. In 88 l. Troy, How many Ounces, Penny weight, and Grains? See the VI. Ex. in Addition.

$$\begin{array}{r}
 88 \text{ l.} \\
 \underline{12} \\
 176 \\
 88 \\
 \hline
 1056 \text{ Oun.} \\
 \underline{20} \\
 21120 \text{ Pen. Weig.} \\
 \underline{24} \\
 84480 \\
 \underline{42240} \\
 506880 \text{ Grains.}
 \end{array}$$

$$\begin{array}{r}
 \text{Proof.} \\
 x224 \quad \text{P. W.} \\
 806880 \quad (21120 \\
 x44444 \\
 2222 \\
 \hline
 2xx20 \quad \text{Oun.} \quad (1056 \\
 22220 \\
 x \\
 20 \quad \text{Pound.} \\
 x056 \quad (88 \\
 x22 \\
 x
 \end{array}$$

Note, That when Wheat is at 5 s. the Bushel, the Penny Wheaten Loaf, is then by the Statute to weigh 11 Ounces Troy, and Three-half-penny white Loaves to weigh as much, but the Household Penny Loaf is to weigh 14 Troy Ounces, and two thirds: If the Penny Wheaten Loaf weighs 11 Ounces, when Wheat is Sold for 5 s. the Bushel, what must the the same Loaf weigh when Wheat is sold for 10 s. the Bushel.

The Rule.

Multiply 60, (the pence in 5 s.) by 11 Ounces; and that Product divide by 120 (the pence in 10 s.) the Quotient gives 5 Ounces, and 60 remain-

remaining, and because 60 (the remainder) is half the Divisor 120; therefore, the Answer is 5 Ounces and an half the Penny Wheaten Loaf is to weigh when Wheat is sold for 10 s. the Bushel. A Bushel of Meal weighs 56 pound *Averdupois*; and 68 Pound 1 Ounce 12 Drains *Troy*. A Gallon of Wheaten Meal weighs 7 Pound *Averdupois*, and so 8 Pound 6 Ounces 4 Drains *Troy*. An Ounce wanting in 36 by the Bakers, is the Forfeiture of the Pillory.

A Miller, if he carry and recary his Grift, is allowed 4 pound or pints in the Bushel, both for Toll, and wast, but if it be brought to him and carried back by the owner, he ought to take but 2 pound out of every Bushel, the waste in Grinding about 1 lb. in the Bushel.

In 8796 Lasts, How many Quarters, Bushels and Pecks; Multiply the Lasts by 10, the Product is the Quatrers, because 10 Quarter is a Last, The Quarters Multipli'd by 8, brings them into Bushels, and the Bushels by 4 brings them into Pecks. So that if you mind the several denominations, or parts, you may reduce all sort of Weights or Measures backwards and forwards, by Multiplication and Division only, for if I give many Examples at large it will too much swell the Book. which I chiefly intend for the poorer sort of People.

A Table of the Affize of Bread, according to Troy Weight, having 12 Ounces in a Pound, and 20 Penny Weight in each of these 12 Ounces.

Price of Wheat.	Penny Weight.				Penny Wheaten.				Penny Houshold.			
s.	d.	lb.	ou.	dw.	lb.	ou.	dw.	lb.	ou.	dw.	lb.	ou.
19	6	1	5	72	2	6	2	10	19			
20	0	1	4	182	1	6	2	9	16			
20	6	1	4	102	0	14	2	9	0			
21	0	1	4	22	0	22		8	4			
21	6	1	3	141	11	12	2	7	8			
22	0	1	3	01	11	02		6	12			
22	6	1	3	61	10	102		6	0			
23	0	1	2	41	10	02		5	8			
23	6	1	2	81	9	122		4	16			
24	0	1	2	21	9	22		4	4			
24	6	1	1	161	8	132		3	12			
25	0	1	1	101	8	62		3	0			
25	6	1	1	51	7	182		2	10			
26	0	1	1	01	7	102		2	0			
26	6	1	0	151	7	32		1	10			
27	0	1	0	101	6	162		1	1			
27	6	1	0	61	6	82		0	12			
28	0	1	0	11	6	02		0	2			
28	6	0	11	171	5	151		11	14			
29	0	0	11	131	5	101		11	6			
29	6	0	11	91	5	41		10	17			
30	0	0	11	51	4	181		10	10			
30	6	0	11	11	4	121		10	2			
31	0	0	10	181	4	61		9	10			
31	6	0	10	141	4	11		9	8			
32	0	0	10	111	3	161		9	2			
32	6	0	10	81	3	121		8	16			

Price of Wheat.	Penny Weight.	Penny Wheaten.	Penny Household.
s.	d. [lb. Oz. Dw.]	lb. Oz. Dw.]	lb. Oz. Dw.]
33	0 0	10 5 1	3 6 1
33	6 0	10 3 1	3 0 1
34	0 0	9 19 1	2 15 1
34	6 0	9 16 1	2 12 1
35	0 0	9 13 1	2 8 1
35	6 0	9 10 1	2 4 1
36	0 0	9 8 1	2 1 1
36	6 0	9 5 1	1 18 1
37	0 0	9 2 1	1 14 1
17	6 0	9 0 1	1 10 1
38	0 0	8 18 1	1 7 1
38	6 0	8 15 1	1 4 1
39	0 0	8 13 1	1 0 1
39	6 0	8 11 1	0 16 1
40	0 0	8 9 1	0 12 1
40	6 0	8 7 1	0 9 1
41	0 0	8 5 1	0 6 1
41	6 0	8 3 1	0 3 1
42	0 0	8 1 1	0 0 1
42	6 0	7 19 0	11 18 1
43	0 0	7 17 0	11 16 1
43	6 0	7 15 0	11 13 1
44	0 0	7 13 0	11 10 1
44	6 0	7 12 0	11 6 1
45	0 0	7 10 0	11 4 1
45	6 0	7 8 0	11 2 1
46	0 0	7 6 0	11 0 1
46	6 0	7 5 0	10 18 1
47	0 0	7 4 0	10 16 1
47	6 0	7 2 0	10 13 1
48	0 0	7 1 0	10 10 1

Price of Wheat.	Penny Weight.			Penny Wheaten.			Penny Household.			
s.	d.	lb.	ou.	Dw.	lb.	ou.	Dw.	lb.	ou.	Dw.
48	60	6	19	0	10	8	1	1	18	
49	00	6	17	0	10	6	1	1	16	
49	60	6	16	0	10	4	1	1	13	
50	00	6	15	0	10	2	1	1	10	
50	60	6	14	0	10	0	1	1	17	
51	00	6	12	0	9	18	1	1	4	
51	60	6	11	0	9	16	1	1	2	
52	00	6	10	0	9	14	1	1	0	
52	60	6	8	0	9	12	1	1	17	
53	00	6	7	0	9	10	1	0	14	
53	60	6	6	0	9	8	1	0	12	
54	00	6	5	0	9	6	1	0	10	
54	60	6	4	0	9	5	1	0	8	
55	00	6	3	0	9	4	1	0	6	
55	60	6	1	0	9	2	1	0	3	
56	00	6	0	0	9	0	1	0	0	
56	60	5	19	0	8	18	0	11	18	
57	00	5	18	0	8	17	0	11	16	
57	60	5	17	0	8	15	0	11	14	
58	00	5	16	0	8	14	0	11	11	
58	60	5	14	0	8	13	0	11	9	
59	00	5	13	0	8	12	0	11	6	
99	60	5	12	0	8	10	0	11	4	
60	00	5	11	0	8	8	0	11	2	
60	60	5	10	0	8	0	0	11	1	

*The Use of this Table for the Assize
of B R E A D*

Bakers Inhabiting Corporate Towns (in regard that they pay Scot and Lor) are allowed 6 Shillings in every Quarter of the middle prized Wheat, for their charge in Baking.

And Country, or Forreign Bakers only 4 Shillings.

Note, That *lb.* on the top of the Table stands for *Pound Weight*, *Oz.* for *Ounce*, and *Dw.* for *Fenny Weight*.

Example:

When the middle price of Wheat is 30 Shillings the Quarter, for Assize of Town Bakers you are to find in the foregoing Table the Assize of Bread Answering 36 Shillings.

But for the Assize of Foreign Bakers, that of 34 Skillings; and therefore (in that case) the Penny White Loaf put to sale by Town Bakers, ought to weigh nine Ounces, eight penny weight but that uttered by Foreign Bakers, nine ounces nineteen penny weights, as appears by the Table, See *Wingate's Abridgment of all the Statutes*, Printed *Anno 1689*.

Note, That Liquors, Jewels, Amber, Gold and Silver are weighed by *Troy weight*, as well as Bread, and Meal.

A Table directing how to Buy and Sell by the 100.

<i>l. q. l. s. d.</i>	<i>l. d. q. l. s. d.</i>	<i>l. d. q. l. s. d.</i>
0 1 0 24	8 1 3 17 0	16 1 7 11 8
0 2 0 48	8 2 3 19 4	16 2 7 14 0
0 3 0 70	8 3 4 18	16 3 7 16 4
1 0 0 94	9 0 4 4 0	17 0 7 18 8
1 1 0 118	9 1 4 6 4	17 1 8 1 0
1 2 0 140	9 2 4 8 8	17 2 8 3 4
1 3 0 164	9 3 4 11 0	17 3 8 5 8
2 0 0 188	10 0 4 13 4	18 0 8 8 0
2 1 1 10	10 1 4 15 8	18 1 8 10 4
2 2 1 34	10 2 4 18 0	18 2 8 12 8
2 3 1 58	10 3 5 0 4	18 3 8 15 0
3 0 1 80	11 0 5 2 8	19 0 8 17 4
3 1 1 104	11 1 5 5 0	19 1 8 19 8
3 2 1 128	11 2 5 7 4	19 2 9 2 0
3 3 1 150	11 3 5 9 8	19 3 9 4 4
4 0 1 174	12 0 5 12 0	20 0 9 6 8
4 1 1 198	12 1 5 14 4	20 1 9 9 0
4 2 2 20	12 2 5 16 8	20 2 9 11 4
4 3 2 44	12 3 5 19 0	20 3 9 13 8
5 0 2 68	13 0 6 1 4	21 0 9 16 0
5 1 2 90	13 1 6 3 8	21 1 9 18 4
5 2 2 114	13 2 6 6 0	21 2 10 0 8
5 3 2 138	13 3 6 8 4	21 3 10 3 0
6 0 2 160	14 0 6 10 8	22 0 10 5 4
6 1 2 184	14 1 6 13 0	22 1 10 7 8
6 2 3 0 8	14 2 6 15 4	22 2 10 10 0
6 4 3 30	14 3 6 17 8	22 3 10 12 4
7 0 3 54	15 0 7 0 0	23 0 10 14 8
7 1 3 78	15 1 7 2 4	23 1 10 17 0
7 2 3 100	15 2 7 4 8	23 2 10 19 4
7 3 3 124	15 3 7 7 0	23 3 11 1 8
8 0 3 148	16 0 7 9 4	24 0 11 4 0

The Use of this Table.

If you buy any thing by the Hundred, accounting 112 Pounds to the Hundred, and would know by the Pound what the Hundred is valued at.

Example.

If you buy Goods at 4 Pence 3 Farthings the Pound. Look in the Table for 4 d. 3 q. in the first Column, and against it in the second Column you find 2 l. — 4 s. — 4 d. and so much at that Rate 112 Pound comes to.

Example 2,

If 1 C. weight, that is 112 Pound, cost 4 Pound 1 Shilling 8 Pence, to know how much it is by the Pound, look 4 l. — 1 s. — 8 d. in the fourth Column of the Table, and right against in the Column next the left hand you may find 8 d. — 3 Farthings, and so much at that rate it comes to by the Pound.

Again, If you buy one Hundred weight of Goods for 4 Pound 1 Shilling 8 Pence, and retail it at 10 Pence the Pound, it comes to at that rate, 4 l. — 13 s. — 4 d. take 4 l. — 1 s. — 8 d. from it, and you will find your self by the Remainder 11 s. — 8 d. gainer, &c. See the V. Example in Addition, and the V. Example in the Golden Rule.

The Weight and Value of the most usual Foreign Coins, by our Standard.

Gold Coins,	Weight.		Value		
	dw.	gr.	l.	s.	d.
French Pistol-_____	4	8	0	17	4
French Lewis-_____	3	14	0	14	4
Holland Rider-_____	6	10	1	4	9
Hungarian Ducket-_____	2	6	0	9	8
Spanish Pistol-_____	4	8	0	17	4
Double Sovereign of Flanders-_____	7	3½	1	8	7
Italian Pistol-_____	4	6	0	16	7
Gilder of Noremburgh-_____	2	3	0	7	1
Cuckeen of Venice-_____	1	5	0	9	7
A Danish Coin, with a Crown } on one side of it.	3	20	0	15	7

Silver Coins.	Weight.		Value.		
	ou.	dw. gr.	s.	d.	q.
Holland Dollar-_____	0	18	5	4	0
Lyon Dollar-_____	0	17	18	3	4
Duckatoon of Flanders-_____	1	0	22	5	4
Rex Dollar of the Empire-_____	0	13	15	4	5
Mexico Ryal-_____	0	17	12	4	4
Sevil Ryal-_____	0	17	12	4	4
Old Cardecue-_____	0	6	3½	1	6
French Lewis-_____	0	17	1	4	4
Double Milrez of Portugal-_____	0	14	4	3	6
Single Milrez-_____	0	7	2	1	9
St. Mark of Venice-_____	0	10	4	2	6
Double Dutch Styver-_____	0	1	0	0	1
Cross Dollar-_____	0	18	0	4	2
Zealand Dollar-_____	0	13	0	2	7
Old Phillip Dollar-_____	1	2	0	4	0
Prince of Orange Dollar, 1624-_____	0	18	6	4	3
Danish Dollar-_____	0	13	0	2	11
Portugal Teston-_____	0	5	0	1	2
Florin-_____			0	3	4

Sous or Sol a French Penny equal in value to our Farthing. Golden

Golden Rule, or Rule of Three Direct.

All Questions in this Rule of Three consist of 3 Numbers, Whereof 2 are always of 1 Kind, or Denomination, As in this Example.

If I give 10s. for 5 Yards, what shall I give for 15 Yards at the same Rate?

Now two of these are of the same kind, (that is) the Number 5 and 15, which are both Yards, which place thus. The Doubtful Number, concerning which the Question is asked, must always be in the third place.

Now in this Question the 15 Yards is the doubtful Number, the price of which, the Question requires, place it therefore in the third place.

Then seek out the other Number of the same kind, or Denomination, which must be Yards also, which in this Question is 5, set this in the first place, and then the other Number (that is 10s) will consequently claim the second place, and the Answer to the Question will always be of the same Denomination with it, (that is) Shillings.

Now the Question stated according to the foregoing Rules, stands thus.

I. *If 5 Yards cost 10 s. what will 15 Yards cost?*

$$\begin{array}{r}
 180 \\
 88 \overline{) 150}
 \end{array}
 \begin{array}{l}
 15 \\
 10 \\
 \hline
 150
 \end{array}$$

30 s. Answer. Dividend

*Multiply the Second Number by the Third,
Product Divide by'th First to catch the Bird.*

Note, That the three Numbers are, 5--10--15

Proof of the last Question.

II. What shall I pay for 5 Yards, when 15 Yards is sold for 30 Shillings?

If 15 Yards cost 30 s. what will 5 Yards cost?

$$\begin{array}{r}
 180 \\
 \times 3 \cancel{x} \quad (10 \text{ s. Answer.} \quad \text{Dividend} \quad \begin{array}{r} 5 \\ 30 \\ \hline 150 \end{array} \\
 \times
 \end{array}$$

III. If 1 Bushel of Rye cost 3 s. 6 d. what will a Last, or 10 Quarters cost, after that rate?

First, Reduce the 3 s. 6 d. into Pence, that is 42 d. and the 10 Quarters into Bushels, that is 80, and set the Question thus,

If 1 Bushel cost 42 d. what will 80 Bu. cost?

$$\begin{array}{r}
 80 \\
 \hline
 3360 \quad \text{Pence the Answer.}
 \end{array}$$

The first Number (or Place being 1) will neither Multiply no Divide, then bring the 3360 d. into Shillings by 12.

$$\begin{array}{r}
 \times \\
 19. \\
 \text{Thus } 3360 \quad (280 \text{ s.} \quad \begin{array}{r} 280 \\ \times 222 \\ \hline \end{array} \quad \begin{array}{r} 280 \\ 220 \\ \hline \end{array} \quad \begin{array}{r} 14 \text{ l. Answer.} \end{array}
 \end{array}$$

Proof of this Example.

If 80 Bushels cost 280 s. what will 3 B. cost?

$$\begin{array}{r}
 3 \\
 \hline
 840 \quad \text{Dividend.}
 \end{array}$$

$$\begin{array}{r}
 8(40 \\
 80 \cancel{0} \quad \left(\begin{array}{l} 10 \text{ Shillings for 3 Bushel; Only you may} \\ \text{Abbreviate the Remainder and Divisor,} \\ \text{to know the parts of a Shilling.} \end{array} \right. \\
 8
 \end{array}$$

Thus,

Thus, $\frac{40}{80} \left| \begin{array}{l} \text{the half of } 40 \text{ is } 20, \\ \text{the half of } 80 \text{ is } 40. \end{array} \right. \left. \begin{array}{l} \text{Then as } 20 \text{ is} \\ \text{half of } 40; \text{ that's} \\ \text{half a Shilling,} \end{array} \right.$

So that 3 Bushel cost 10 s. 6 d.

IV. If a Chaldren of Coals (that is 36 Bushel) cost 22 s. what will one Bushel cost.

Reduce the 22 s. into pence, By Ex. 1, in Reduction makes 264 d. which divide by 36. thus,

Now the remainder 12, being the third part of the Divisor 36; shews the parts of a peny, that is $\frac{1}{3}$ d. So that a Chaldren of 22 s, a Bushel will cost 7 d. a third part of a penny.

$$\begin{array}{r} (1 \\ 8(2. \\ 264(7d. \\ 36 \end{array}$$

V. If 112 lb. of Tobacco cost 400 d. what will 1 lb. cost.

Divide the 400 d, by the 112 Pound weight; and the Quotient gives 3 d. the Pound; and the remainder will be 64, which is somewhat above half the Divisor 112, shews, that the $\frac{64}{112}$ Fraction is somewhat more than half a Penny, to be added to the 3 d. the Pound above.

VI. If I paid 432 l. for 525 Quarters of Mault, what is the price of one Quarter after that rate.

Which being stated, stands thus,

Qu. l, Qu.

If 525. cost, 432. what will 1. cost?

Note, That in this Question, you cannot Multiply the Second Number by the third, because the third Number (or place) is but one.

Therefore to perform this Question with ease, Reduce 432 l. into Farthings by the first Ex. in Re-

Reduction makes 414720 Farthings to be dividend, which divide by 525 the Quarters of Malt and the Quotient; the Answer is 789 Farthings, the remainder after the Division is ended, are but the parts of a Farthing.

Lastly the 789 Farthings, being reduced are 16s.—5d.—1q. Therefore; if 525 Quarters of Malt (or Todds of Wool, or other goods) be sold for 432 l. one Quarter will cost 16s.—5d.—1q. after that rate.

VII. If a Grocer bought $5\frac{1}{2}$ C. weight of Nutmeggs, which cost him 163 l.—13 s.—8 d. How may he Sell 1 Pound weight, without gain or loss?

Reduce the Money into Pence, makes 39284d. for dividend, and the $5\frac{1}{2}$ C. weight into pound weight by the 12, Ex. in Reduction, makes 644 Pound weight for Divisor; Then divide the 39284 by 644. and the Quotient gives 61 d. the price of one Pound.

Note, That what Sum of Money, you desire to gain, add it to the price, and worke as above to know what the price of 1 Pound, will be; So will you know what you get by every single Pound.

VIII. How many Yards of Cloath shall I receive for 21 l.—10 s.—1 d.—2 q. when 3 Yards and one half is sold for 21 l.—14 s.—3 d.

Note, That when any of the three Numbers in the Question hath several Denominations (as 21 l. 14 s. 3 d. is several, because not Pounds, or Shillings only) Reduce it into the least Denomination (as the 3 Yards and a half into quarters of Yards, or Nailes, 4 Nailes being a quarter of a Yard) and then proceed to work, according to the Rule.

Golden Rule.

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The Question being Reduced, stands thus?

Farthings. Quarters. Farthings.
2604 — buy 14 — what 20646 buy,

$$\begin{array}{r} 14 \\ \hline 82584 \\ 20646 \\ \hline 289044 \end{array}$$

$$\begin{array}{r} 2860 \\ 289044 \\ 260444 \\ 2606 \\ 20 \end{array} \quad \left(\begin{array}{l} \text{III Quarters of Yards.} \end{array} \right.$$

$$\begin{array}{r} 363 \text{ Yards. Quarters.} \\ XXX \quad 27 — 3. \text{ Answer.} \\ 4 \end{array}$$

Of Barter, or Exchange of Goods.

If a Tradesman, Exchange Salt at 20 d. the Bushel, for Sugar at 15 d. the Pound, how many Bushels of Salt will be equal in value unto 112 Pound of Sugar.

If 1 Pound of Sugar cost 15 d. what 112 Pound

$$\begin{array}{r} 15 \\ \hline 560 \\ 112 \\ \hline 1680 \text{ Ans.} \end{array}$$

Pence

If 20 d. buy one Bushel of Salt, what 1680 d. buy?

$$\begin{array}{r} 1680 \\ 220 \end{array} \quad \left(\begin{array}{l} 84 \text{ Bushel, An.} \end{array} \right.$$

Note, If 28 Quarters of Mault cost 30 l. 10 s. 6 d. tell me what will 84 Quarters come to at that rate. To,

Or Measuring of Flat Things. 353

divide by the first number 22, the Quotient is 14 Inches the Diameter. Answer.

Done also by Gunter's Line.

Extend from 22 to 7 downwards, that extent will reach the same way, from 44 to 14, the Diameter.

II. How much is the Circumference of a Circle, whose Diameter is 14.

Multiply 22 by 14, and the Product divide by 7, the Quotient gives 44 the Circumference.

A General Rule called Cross Multiplication.

III. Let the length of any Wall, Flooring, Paving, &c. be 9 Foot 3 Inches one way, and 7 Foot 6 Inches the other, How many Superficial Feet is contained in the face of the Wall, &c.

First, Upon a piece of paper draw the Length and Breath, on each side a Cross, as in the Margin, with a line drawn under them.



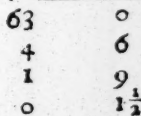
Secondly, Multiply Feet by Feet, Saying 7 times 9 is 63 Foot, which I set under the Line, in the place of Feet.

Feet In.

Thirdly, I Multiply as the Cross directs, saying, 6 times 9 is 54, Inches, which divide (always by 12) on waste paper in this man-



ner.
 54 (4 Foot, the Remainder is
 6 Inches, which 4 Foot
 2 6 Inches, I place under
 the Feet and Inches.



Feet 69 4 1/2

Fourthly,

Fourthly ; I Multiply cross again ; Saying, 3 times 7, is 21, which being small, it need not be divided by 12, as the other, for it is 1 Foot, 9 Inches, to be set under the other, as above.

Lastly, I Multiply the Inches by themselves, as 3 times 6 is 18, which 18 is but one Inch and half (for what is called an Inch here, is 12 Inches long, and one Inch wide) which being set under the other, and cast up, makes in all, 69 Foot 4 Inches, and half an Inch.

Note, That the Fraction $\frac{1}{2}$ is half of any thing, $\frac{1}{4}$ one quarter, and $\frac{3}{4}$ is three quarters of any thing ; And observe, That whereas the Divisor in this Rule, is always 12, which makes it the more easie ; The Remainder (if any) after every Division is ended, may be placed over the Divisor 12, with a Line between, as suppose the Remainder is 6, it may be set thus $12\overline{)6}$, and because 6 is half of 12, it is equal to $\frac{1}{2}$; Or suppose the Remainder is 10, place it thus, $12\overline{)10}$ which is almost an Inch, because 10 is almost 12.

Note also, If you Multiply 21 Foot 6 Inches, by 15 Foot 3 Inches, the Sum will be 327. Or, 63 Foot Multiplied by 5 Inches, gives 26 Foot and 3 Inches,

IV. Of Decimal Measuring.

Note, That whatsoever your Measure, or Ruler is, you take the Dimensions with, whether Yard, Ell, Pole, Foot, &c. for (either this Work or *Gunters* Line) it ought to be divided into 10 equal parts, and each 10 into 10 makes

100 * for more exactness,

* *Gunters Chain*. then you must cut off four
is 100 Links. Fingers from the Product

next the the Right Hand ;

But this Example, Let the Foot be only divided into 10 parts, yet the Reader may chose which way he likes best.

If

If the length of a Cieling, or other thing be 36 Foot 3 parts, and in breadth 23 Foot, 5 parts, How many Foot is therein?

	Fe.	Pts.
Multiply the length by the breadth (as whole Numbers) and cut off from the Product two Fingers (always to the Right Hand, which in this Example is 05, which is as 5 is to 10, that is half a Foot; The Answer is 853 Foot and	Len. 36 Bre. 23	3 5
	181	5
	1089	
	726	
	Feet 853	10 5

V. Let *G R E N* represent a Board or Table.

Multiply the length by the breadth, by *Ex. III.* If it represent a peice of Land, measured by a Pole of Ash of 16 Foot and a half, divided into 10 parts by Notches, done by *Ex. IV.* gives the square Poles, which Product divide by 160 (the Poles in an Acre) the Quotient shews the Acres.

VI. Let the Circle *A B C K*, represent a Round Table, or the like.

Multiply the Diameter *A E C* in its self, and that Product by 11. and this last product, divide by 14, the Quotient gives the Content.

VII. Let half the Circle, as *A B C E*, represent half a Round Table.

Multiply the Line *A E C*, (or Diameter) in it's self, and that Product by 22, the last product divide by 14, the Quotient gives the Area, or Content.

VIII. Let *A G B E*, or quarter of the Circle,, represent the quarter of a Round Table.

Multiply the Inches of the Line *A E*, or *B E*, in it self, and that Product by 11, and the last

Pro-

Product divide by 14, the Quotient gives the Content.

IX. Let the Triangle $E C K$, represent a piece of Land, or the Gable end of a House.

Multiply the Line $E K$, by half the Line $V C$, the product gives the Content.

Note, That I Chouse the Line $E K$, because the Line $V C$, falls square wise upon it, from the opposit corner, according to the Line R . 37, in the Triangle $G E R$. And observe that a Close of Ground 5, 6, 7 or more Corners should be measured into Triangles, and the Contents added.

X. Let the Figure in the Circle of Six equal sides represent the end of a piece of Timber of that Shape.

Multiply the Girt or Circumference in Inches by half the Deiameter, taken from the middle of one of the sides to the Center.

XI. Let the Figure in the Circle marked W , represent a Quarry of Glass, or the shape of a piece of Timber.

Multiply the dotted Line therein by one of the sides, gives the Content.

XII. How to measure a Sector, or Portion of a Circle, (being less or more than a Quadrant) as the Sector $E C S K V$, in the Circle above.

First, I draw, the Right Line $C K$, and with the Compasses divide it into 4 equal parts, then set one Foot of the Compasses at the point K . and set of one part in the Arch-line, and set down S . and draw the Line $S O$; which Line $S O$; shall be equal to half the Arch-line $K S C$. Lastly, Multiply the Line $E K$. by the Line $S O$. the Product gives the Area.

XIII. How to measure the Sgment $K S C O$, in the Sector above.

By the last Example is found the whole content of the Sector; Therefore Substract the Triangle $E C K$, (by the IX. Ex.) therefrom, and the Remainder, is the Content of the Segment. XIV.

XIV. Let the Segment K S C O, represent the Crooked side of a Field to be measured.

Draw a Line from the point O. to the Arch squarewise, to the Line C K. do so from the other two points in the Line C K. and add them together, one third of that Sum Multiplied by the Line K C, gives the Content near enough, Or you may draw as many short Lines as you please from the Line C K, to the Arch, &c.

XV. How to Number, upon Gunter's Line.

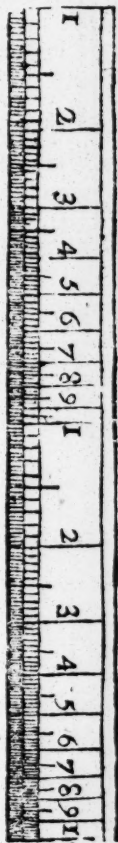
The Figures 1, 2, 3, &c. to 10. sometimes signifies themselves, sometimes 10, 200, &c. 100, 1000, 10000, &c.

To find 12, on the Line; Take the Figure 1, and for the 2, take two of the Large Divisions and thats the point (or center for Board and Timber.

To find 144; For 1, take the Figure 1. for the next 4, take four large divisions, and for the other 4, take almost half a large Division, and thats the point.

To find 372, on the Line; For the Figure 3, take the Figure 3, on the Line, for the 7 take seven of the large Divisions, and for the Figure 2, take two of the smallest Divisions and thats the point; Let the Line on your Box Ruler be 2 Foot long, and the Compasses a Foot at least, when open'd at full Length.

Wherein, I shall give my honest Country-Man some Compendious and General Observations to be observed in Building, with the Rates and proportions of divers Materials, and rates of Workmanship.



With

With easie and Necessary Rules for the Measuring of Superficials and Solids, as *Board Timber Stone, &c.* by which he may be able, before he begins, wisely to compute the Charges, like the wise Builder, that his Enemies wish, called the *Spanish Curse*, may not fall upon him, by ruining himself by undertaking to Build, that which he is not able to Finish; a Fault in too many.

In the next place, let me give my honest Builder, (who is more for Necessary Convenience, then Gaudy Buildings) this General Advice, who has little or no knowledge in the following Rules to chuse out of the Neighbourhood some Building, whether a House, or Bay, or what he intends to Build, to be as a pattern to his Work-Men, who (if honest) will tell him very near the Price such a work will cost, who will do his work best by the Day; but forecast that your work (if not too large) may be Finished (on the outside) before Harvest, to prevent the Mischief that may be, by Early Frosts.

But Men of small Estates, had better hire then Build Houses there being so many already Built by Rich-Men, who would do honestly, Not to Rack Poor-Men by too great Rents, nor oblige their Tenants to UPHOLD, &c. Since *Clay-Walls, Thatching and Glazing*, is enough for a Tenant with his Rent and other Charges to the Church, the Poor, High-ways, &c.

☞ Note, Reader, I do earnestly recommend to all Builders, and Work-Men Employed in Building to Learn to Multiply Feet and Inches together, as is shewed in the III. Ex. before; and shall also give the honest Countrey Builder, some hints of the Work-Mens work in Building, in Brief.

I. Carpenters Worke.

THeir Principal Work, (where Brick or Stone Houses are Built) is *Flouring, Partitioning and Roofing*. All which are measur'd by the Square of 10 Foot both ways; So that every 100. square Foot is called a Square; But where Houses are wholly framed out of Wood, the Carpenters (out of the owners Round Timber) will Frame and set up a House, at 7 or 8s. the Square; The streighter the Round Timber is the less Loss in Building.

A Load of Round Timber being 50 Foot, it Looseth by the slabs and Sawing 6 or 7 Foot; Build with white Oak, not Red, having layn cut up 2 or 3 years or more.

To measure the side of a House, or Roof is done by *Ex. III.* before, as suppose the Product of one side be 326 Foot, that is 3 Squares, and 26 Foot.

A Gabel end, is measured as the Triangle *E. C. K.* in the Circle before, as *Ex. IX.*

Note, That into the Square of Partitioning they reckon Door-frams; And that Windows Roofed in the Roof, are not singly measured, but go into the plain Square; And it is accounted amongst Work-Men to take up no more Timber, than if there were no such Roofed little Windows; Nor do they deduct for Skye-lights, and holes for Chimney Shafts.

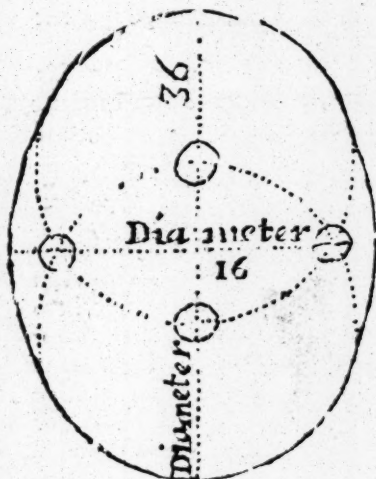
XVI. Board is measured by Ex. 3; Some Multiply the length in Inches by the breadth, and divide the Product by 144 (the Inches in a flat Foot) the Quotient gives the Feet by the Line.

A Board 9 Inches broad, and 15 Foot long, Extend from 12 (called the center) to 9 downwards, that extend the same way will reach from 15, to 11 Foot, Answer.

A Board or Table 36 Inches wide and 10 Foot long; Extend from 12 (the center) to 36 upwards, that extent will reach the same way from 10, to 30, Foot. Answer,

Note, That the extent was upwards (as from 1 to 2, 3, &c.) was because the Table was above 10 Inches wide and when a Board is wider at one end then the other measure the breadth in the middle; Or the breadth of both ends added together, take half that Sum for the breadth.

XVII. *To measure an Oval Table, as suppose the length be 36 Inches, and the breadth 16.*



Extend the Compasses on the Line from 16, to 36, the mid way of that Extent is the mean Diameter, having the Diameter, measure it by the 6th Example.

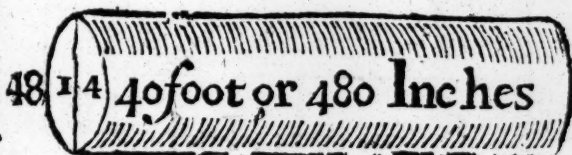
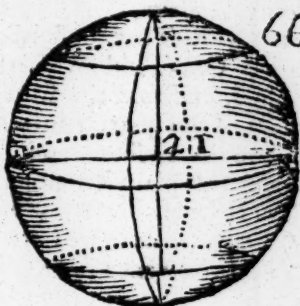
XVIII. *Let the Circle A. B. C. K. (before) represent a Glob, or Bullet, how many Superficial Inches is therein.*

First knowing the Circumference, and Diameter. by the 1, and 2, Example; Multiply the Circumference by the Diameter, gives the Superficial Content.

XIX. *To*

XIX. To know the Solid Content of a Globe or Bullet in Yards, Feet, or Inches.

Multiply the Diameter in it's self, and that Product by 21, and that Product by 11, which divide by 21, the Quotient gives the Answer.



XX. To measure a Round Timber Stick.

Multiply the Girt in Inches (taken by a Line) by the Diameter, and that Product by the length in Inches, the Product gives the Solid Inches contained there; To reduce it into Feet, divide the Product by 1728. (the Square Inches in a Foot of Timber) the Quotient shews the Feet.

By the Line.

To find the true Square of a Round Timber Tree.

Suppose the Girt (taken in the middle) be 62 Inches, extend from 1, to 62, downwards, that extent the same way from 28, will reach to $17\frac{1}{2}$ Inches the Square.

A Tree 17 Inches and half square, and 13 Foot long.

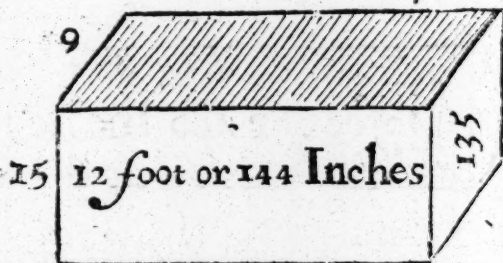
Extend from 12 (the center) to 17, and half a

R

large

large Division the Square upwards, that extent twice the same way will reach from 13, to 28 Foot. *Answer,*

Note, That most Men that measure Round Sappy Oak-Timber, Girt it with a Line in the middle, and fold the Line, by quartering it, and measure the quarter into Inches, and call that the Square in Inches, and then measure it by the Carpenters plain Rule or Gunter's line, which is all one, in this matter, which measureth a Stick 40 Foot, when there is 50 Foot in it, which they call an allowance for the Sap in Oak.



XXI. To Measure Timber that is Squar'd by the Ax.

Multiply the breadth, by the thickness in Inches and that Product by the length in Inches, and the last Product divide by 1728, as before
By the Line.

A Piece of Timber 24 Inches square, and 8 Foot long.

Extend from 12 (the center) to 24 upwards that extent twice the same way, will reach from 8, to 32 Foot

Note, That some Carpenters add the breadth and thickness together in Inches, and call half thereof the Square of that piece of Timber, but if it be wider then it's thick, they measure it for more than is in it.

But to find the true Square is by placing one Foot of the Compasses upon the Line, for the breadth, and the other Foot for the thickness, the mid way of that Extent is the true Square in Inches.

To measure Timber, whose Shape at the ends are like the Triangle E. C. O. K. in the Circle before.

Measure the end in Inches, by *Ex. IX.* and that Sum multiply by the length in Inches, which divide by 1728. as above; And if Timber at the ends be like the Figure X. in the Circle above, observe the Xth *Ex.* or like the Figure W. of 4 equal sides, in the Circle above, observe the XI. Example.

II. Of Brick-layers Work.

Bricklayers measure their Walls commonly by the Rod of 16 Foot and half (as Land) the Rod containing $272\frac{1}{4}$ Square Feet upon the Superficies of the Wall.

Their Materials or Brick, made of a Reddish Earth, which ought to be digged before Winter and not made till the Spring, to be well seasoned with Frost, the Moulds (according to the Statute, ought to be within side, in length 9 Inches in breadth $4\frac{1}{2}$ Inches, and in thickness $2\frac{1}{4}$; a Cart Load of Brick is accounted 500, and of Tiles 1000.

It's said, that a Square Yard of well wrought Clay will make 7 or 800 Bricks, and that out of the Owners Clay, a Workman for 6 or 7 s. the 1000. will make them without any further charge to the owner.

But if you buy Brick or Tyle; Chuse such as are of a bright Red Colour, and that will ring when knockt, but the Blackish Glazed Bricks are best for Chimney stafts.

XXII. To Measure Brick-Walls.

Suppose a Wall to be in length 120 foot, and 13 foot 3 inches high, the Product done by 3d Example, will be 1590 foot. Which to reduce into Rods, is by dividing it by 272 (omitting the quarter of a foot, as not regarded by Workmen,) the Quotient gives 5 Rods, 3 quarter and 42. foot.

Note, That 136 foot is half a Rod, 68 a quarter, and 204 foot, 3 quarters of a Rod.

Or extend from 272, to 13 and a quarter of the great Division on the Line downwards, that extent will reach the same way, from 120, to 5 Rods, and about 48 parts, the Answer.

Having measured the face of the Wall, or House, on the outside thereof, then measure the end thereof on the inside, and make deduction for Doors and Windows. *Note*, But if the Wall be either thicker or thinner than a Brick and half, it must be reduced into Standard measure, (that is) one Brick and half thick. *The Rule*.

Multiply the number of feet measured on the face of the Wall, by the number of half Bricks the Wall is in thickness; one third part of that Product gives the Number of feet contained in the Wall, which reduce into Rods, by dividing it by 272, as above. *By the Line*.

How many Rods of Brickwork is there in 4085 foot. Extend from 272, to 1 downwards, that extent the same way from 4085, to about 15 Rods, Answer, *Or thus*,

If a Wall be 9 Rods on the outside, and 9 half Bricks thick, How many Rods of 1 Brick and a half is there in the Wall. As 3 is to 5, so 9 to 15, Answer.

Extend from 3 downwards to 5, that extent will reach the same way from 9 to 15 Rod, Answer.

Charge

Charge of a Rod of Brick Work.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For 4500 Brick at 15 s. the 1000. --	03	07	06
For 32 Bushels of Lime at 6 d. --	00	16	00
For 3 Load of Sand. ———	00	05	00
Workmanship by the Great. ———	01	02	00

Fe. 11 Brick 11 Brick & $\frac{1}{2}$.

1	0176	0264
2	0352	0528
3	0528	0792
4	0704	1056
5	0880	1320
6	1056	1684
7	1232	1848
8	1408	2112
9	1584	2378
10	1760	2640
11	1936	2904
12	2112	3268
13	2288	3696
14	2464	3798
15	2640	3960
16	2816	4224
17	2992	4588
18	3168	4752
19	3344	5280
20	3520	5280

A Table shewing the number of Bricks, or very near, that a Wall may take up of $16\frac{1}{2}$ foot long of any thickness, and to any height, not exceeding 20 foot high. *The Use,*
A Wall of under pining a Rod in Length, and 1 foot high.

Look in the top of the Table for 1 foot in the first Column, and against it is 176, shews that so many Bricks will do it, at 1 Brick length thick; and 264 at one Brick and a half thick, as the Table sheweth. At 3 Bricks thick, double the number 164, and so of the rest.

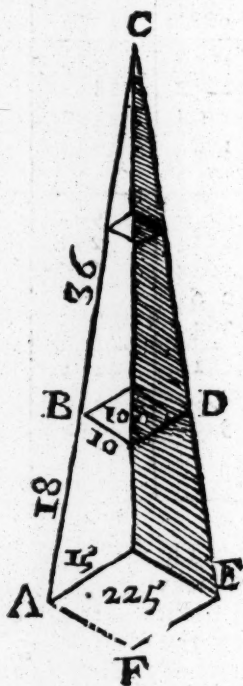
Note, That all Joists and Summers that are to ly in Brickwalls, ought to have their ends run over with Pitch, to preserve them from Lime.

As to the measuring of Chimneys, I need not write of, for they comonly are done by the great; And,

Note, That if the inside of a Chimney Shaft does as it were lean *Northwards*, it carries off the Smoak the better : And that all Chimneys, tho' of Stone, or Brick, should be well mortared on their insides with Clay tempered with Horse-Dung ; for Sparks has got through the Cracks of a Brick Chimney , and set the House on fire.

Where the Foundation of Brick Walls are to be built, should be firm and dry ; but if any Spring, drive Elm Stakes there, with a two handed Beetle.

XXIII. To measure a Cone, or Round Spire Steeple.



Multiply

Multiply the superficial Inch at the bottom thereof, (measured by *Ex. VI.*) which having found, multiply them into one third of the length in Inches, gives the solid Inches, which divide by 1728, the *Quotient* gives the Feet.

XXIV. To measure the other Pyramid, or Square Spire Seeple.

Multiply the Line or Side *A. F.* (that is, one side in its self) gives the superficial Inches at the bottom; then multiply that Summ or Product into one third part of the Length (as the *Cone*) gives the Content in square Inches.

By the Line.

Extend from 1 to 225 the flat Inches at the Base (or bottom of the Pyramid *A. E. F.*) upwards, that Extent the same way will reach from 18 (one third part of the Length) to 4050 the Content in Cubical Inches.

XXV. To measure the Segment, or Frustrum, (so called) of the Pyramid, or lower end, *A. B. D. E. F.* the other end, *B. C. D.* being cut off.

The easiest way is thus: Suppose the whole Pyramid or *Cone* to contain (as before) 4050 Inches, then measure the top part, *B. C. D.* singly, which suppose to be 1200 Inches; subtract this from 4050, and the Remainder is 2850 Inches, the Content of the *Frustrum*, *A. B. D. E. F.*

III. Of Tyling.

TYling is measured by the Square of 10 Foot;
as the Carpenters Work.

The Charge of a new Square of Tyling.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For 700, or 750 Tyles, at 18 <i>d.</i> the	100	00	11
For 100 of 5 Foot Lath, 7 nail'd in 2 Foot	00	02	00
For 2 Bushels of Lime well burnt	00	01	00
For half a Peck of Oak Tyle-Pins	00	00	03
For 500 of Reparation-Nails	00	00	10
For half a Load of sifted Sand	00	01	00
For 7 Ridge-Tyles	00	01	02
Workmanship by the Great	00	03	00

A Workman will find all Materials (in some Places) for 25*s.* the Square; or repair old Tyling with new Lath, Mortar, and new Tyles, where Need is, for about 12*s.* the Square.

It's said, that a straight-grain'd round piece of Oak Timber, 10 Inches square, may be render'd into 400 Laths; and that a Workman will rend 1000 for 3*s.*

Five Foot Lath is 5 Score to the 100, and Four Foot Lath 120 to the 100.

A Piece of Timber (it's said) of 6 $\frac{1}{2}$ Inches broad, and 3 $\frac{1}{2}$ Inches thick, cuts 8 Eaves-Laths.

When the Mortar is worn much out of your old Tyling, point it with Lime and Hair, to prevent the Wind blowing them off, or the Snow driving under the Tyling, and there it lodgeth on the Cieling under the Tyles (if Ciel-ed) and when it thaws may do much Damage to the Cieling and some Goods in the House.

IV. of

IV. Of Plaistering.

Plaistering or Cieling is measured by the Yard Square, of 3 Foot, which is 9 Foot.

The Length and Breadth being multiplied together by the 3d. Ex. does the Work. For Gabel-ends, see Ex. IX.

Note, That if you are about to measure the Plaistering of most of the Rooms in a House, by the general Rule, do thus :

First, upon a Sheet of Paper draw 4 Columns, as, (1.) The Name of the Wall, lying *East*, or *West*, &c. or Gabel-end. (2.) The Length in Feet and Inches. (3.) The Breadth in Feet and Inches. And the last Column, for the Content in Yards, Feet, and Inches, done from the General Rule, *Example III.*

Having finished every Room, you may (if you will) prove your Work by *Gunter's Line*, thus :

XXVI. *A Wall cieled 5 Foot wide and 7 Foot long.*

Extend from 9 always (the Feet in a Yard) to 5 upwards, that Extent the same way from 7 will reach to 4 Yards. Answer.

Note also, In another Place of the Sheet of Paper make 4 Columns more, for the several Deductions of Windows, Doors, Chimneys, and Hearths, and the like.

To reduce the several Products of Feet, divide them by 9, and the Quotient gives the Yards to be placed in the said last Column.

Note, That Bricks between Studs keeps not out driving Rain so well as Plaistering without Doors.

The Charge of Gieling Six Yards.

	s.	d.
For 100 of Five Foot Laths —————	02	00
For 500 Reparation-Nails —————	00	10
For 2 Bushels of Lime and Sand ———	01	06
For 3 Pecks of Hair —————	00	09
Workmanship, at $2\frac{1}{2}d.$ the Yard ———	01	03
	<hr/>	

The Plaisterers in *Bedfordshire* will find Materials and Workmanship for 12 *d.* the Yard without Doors, and 10 *d.* the Yard within Doors; but if there's a considerable Quantity of Work to be done, they will do it at 10 *d.* the Yard; or 2 *d.* the Yard, the Owner finding Materials.

Note, That Hart-lath is best to be used both within and without Doors, tho' some are for Sap-lath in the House, but there's nothing saved at long-run by using Sap-lath.

V. Paving with Brick.

Thirty two covers a Yard. A Workman will find Lime and Sand, and lay them at 8 *d.* the Yard. Some People lay them with Sand only, and serve pretty well in a dirty Room.

#1. Of

VI. Of Pitching.

Pitching is also measured by the Yard :
 The Charge of pitching eight Yards,
viz. A great Cart load of Pibbles worth 4 s.
 and a Cart load of Gravel 2 s. Workmanship at
 2 d. half penny the Yard, but there will want
 more Gravel if the Ground be not firm.

VII. Of Joiners Work.

Joiners Work is measured by the Yard, as the
 Plaisterers, only where there is a Cornice (in
 a Room wainscotted) or swelling Pannels, and
 Moldings, they take the Depth of the Room
 with a Line, denting it into the Hollows, and
 then measure the Line in Feet and Inches for
 the height of the Room; and then measure
 round the Room with a Four foot Lath, (as
 Plaisterers do for the more Expedition) and
 multiply the length and breadth, as in the Ge-
 neral Rule, *Ex. III.* and the Product divide by
 9, and the Quotient shews the Yards (as of
 Plaisterers Work before) deducting for Doors,
 Windows, Chimney-pieces, &c.

In measuring Window-Shutters (in a Room)
 being all of one height, they measure the
 height of one, and call that the breadth; and
 for the length, they measure the breadth of
 them all together, which are to be multiplied
 together, *viz.* one length and breadth by the
 said General Rule, (which is more exact than by
Gunter's Line.) Now suppose the Product is
 246 foot, 6 inches.

The Joiner being paid for one side of the
 Shutters, for whole Work, so called, and for
 plaining

R 6

plaining the other side the Shutters, is called half Work, to be paid at half Price of the other.

Therefore the said Product for the best side of the Shutters being 246 foot, 6 inches, to which add half thereof, for the said half Work makes 369 foot, 9 inches, to be reduced into Yards, by dividing it by 9, as before.

The same way of Measure they observe for Wainscot Doors, and Cupboard Doors, where they are plained on both sides.

Lastly, If the Cheeks or Jaums of Three Windows wainscotted be in length in the whole 63 foot, and the breadth 5 inches, done by the General Rule, *Ex. III.* make 26 foot 3 inches.

VIII. Of Glaziers Work.

THe glazing of new Windows is measured by the foot. Plain Glazing 6*d.* the foot, new Leading 3*d.* Repairing 2*d.* a foot, a single Quarry fixing 1*d.*

A Quarry of ordinary Glass (like the Figure marked *W*, in the Circle before) is 6 inches from corner to corner one way, and 4 inches the other, containing 12 inches in all, and therefore 12 Quarries make a foot.

Note, Let the Panes be rubbed well, when fixed in the Lead, with Linseed Oil, to keep out Rain.

If you have several Pains of Glass, in one Room, all of one height, lay a String along the Glass of the Window, and take the breadth of all of them together into one Summ, which call the length, and the height of one Pane the breadth, and work by the General Rule, not deducting for Ovals, and half Rounds, or Crocket Windows in S^cner Work, for they are all measured

measured, as if they were square, because of the loss of Glass, and the trouble in fitting them.

Every foot of new Sheet Lead weighs, it's said, 8 or 9 *lb.* but the old about 6 or 7 *lb.*

A yard square of new Sheet Lead is worth 13, 14, or 15 *s.* and a square of 10 foot, 7 or 8, in Money, besides Soder, at 9 *d.* or 10 *d.* the *lb.* The Exchange of old Sheet Lead for new, is, in some Places, 3 *s.* the hundred weight.

☞ *Note*, That when Workmen have undertaken to finish a Building, &c. and leave the same Work without just Cause, two Justices may commit the Offender to Prison, without Bail, for a Month, and to forfeit Five Pound. See 5 El. 4.

IX. Of Painters Work.

THEIR Work is measured as the Joiner's Work, by the yard.

Painting Wainscot with Oil Colour, thrice done over, 10 *d.* the yard, if Linseed Oil is not too dear, and 6 *d.* the Light for large new Window Frames.

☞ *Note*, That Linseed Oil done over any Timber, both within and without Doors, preserves it from the Worm and Weather, so as it be done over with a Brush in dry Weather, once every Seven Years, without being ground with Colours, as the Glovers grind their Colours for Gloves.

But for such as may see it needful to use Colours, their Names are as follow.

Whites are Ceruse, Flake White, and White Lead.

Blacks

Blacks are Lamp-black, or the Soot that comes by burning Oil, Cherry-stones burnt, or old Ivory Knife-hefts burnt.

Reds, are Red-lead, Vermilon, Red-oaker, Indian-lake.

Greens, are Verdigrease, Verditur, and Sap-green, made of the Juice of ripe Buckthorn-berries, and kept in a Bladder.

Yellows, are Saffron, Yellow-pink, and Gum-bogia.

Brown, is Umber burnt. And a

Gold Colour, is Orpiment.

Lastly, Verdigrease, with a very little Sap-green, makes a right green Colour.

✶ *Note*, That all the Colours may be ground (on a Glover's Grinding-stone) with fair Water, severally, and dried and kept in Paper for use, except Lamp-black, Saffron, Smalt, Gum-bogia, and Sap-green.

Blews, are Ultramarine, Smalt, Indico, Blew-bice.

Gum-water: Tie clear Gum-Arabick in a Rag, and let it dissolve in a Gallypot of Water.

Size is made by boiling one ounce of Glew in two Gallons of Water very well.

For Colouring of Maps, mix a Colour with Gum-water in a Shell, using a fine Pencil.

Or put a Colour into an Ink-horn, to Cotton, you may write with it, and draw Flowers upon wooden Cups, and after varnish them: Or make them represent *China* earthen Dishes, if you have one to look on) by tempering Flake White with the Gum-water, on a Board, with your Knife's point, first doing it over with a Pencil very thin of the Colour, doing it over three or fout times, letting it dry every time.

Turn'd Chairs you may brush over with Whiten and the Size, and after with some other Colour, and after varnish them with this Varnish: Boil 4 ounces of Gum-Sandrick in a quart of Linseed Oil, till the Gum is dissolved; or only heat the Oil till then. You may use it without Doors also; and if the Flame catcheth it, do but cover it with a Cloth, or the like, and the Flame goes out.

If you would colour Wood of a bright, brown Colour, take the hard knotty Soot out of a Chimney, where Wood is burnt, and let it dissolve in old Urine; with this grush the Wood while you are turning it for Chairs or Table-Frames.

If you varnish Cloth for Tents with the said Varnish, they will keep out wet.

Japan Varnish for Cups, &c. is made by putting Gum-Sandrick and Mastick, of each five ounces, and Gum-Amine one ounce, in Powder, into a glass Bottle, to a pint and half of the strongest Spirit of Wine, setting it in the hot Sun, and shaking it after, your Cups to be done over with it by the Fire divers times; if on a Chest of Drawers, you must at last polish it, by rubbing it with a wet Linen Rag, the Powder of *Tripole* under it.

If you have a choice Paper Map to past on a Board that it may be durable, dip a Napkin in Water, and wring it, in which lay the Map to damp a little; then stir a spoonful of fine Wheat Flower into 3 or 4 spoonfuls of Water, heat it a little, and with a Feather dipp'd in it wet the Board, and lay the Map smooth thereon, and on that a Sheet of Paper to smooth with your Hand. When you put a Map on a Frame of Wood, damp it first, as above.

An old Linen Sheet, to make a Bed-Teaster on, nail it to a Wall very strait, and daub it over with

with the following : Boil half a pound of Glew in a quart of Water until the Glew is dissolved, always stirring it ; then mix a handful of Wheat Flower with cold Water, and put it to the rest, and boil it well ; when it's dry, and scraps, (if need be) colour it, if you will, with the Size warm, and some Colouring.

To colour a Sign-Post : Grind Spanish Brown and Red Lead thinly with Linseed Oil, and brush it over thinly, when it's dry, use White Lead twice, (some basely use Whiten) and if it be not white enough, do it over again. Observe the same for Window-Frames, if Oil alone please you not.

Cleanse your Pencils and Brushes (before they are too dry) with hot Water and Soap ; and if they are hard and dry, boil them in the same. Keep your Oil Colours in Bladders tied close ; and those in Pots, put them in Water till you need them.

Lay a Lanthorn-Horn on a printed Flower, and with Ink draw the Stroaks on the Horn, when it's dry, breathe on the Lines, and press it hard on Paper.

Priming Dial Boards, is the brushing them over with Linseed Oil thinly ground with Spanish Brown, done over 3 or 4 times (drying between) thicker and thicker of the Colour.

Oil for Dials : Boil Red Lead and Linseed Oil till it's as thick as a Syrup almost ; when it's cold, and well settl'd, pour the cleanest into a Bladder for use, and is called the Fat Oil.

The Gold Size for Dials : Mix fine ground Yellow Oaker with the Fat Oil, so that when a Figure is made with it, it may be of that thickness as to settle its self smooth.

To mark out a Dial upon a Wall : Fix the Dial drawn upon Paper against the Wall with Nails, and you may mark out the Hour-lines to what length

length you please. The Hour-lines may be drawn with Vermilion, or Lamp-black ground with Fat Oil.

To draw Golden Letters or Figures for the Hours : First draw them with a Pencil dipp'd in the Gold Size, which when so dry as will just stick to your Finger, but not come off, then with a smooth edged Pen-knife shape the Leaf Gold to your Mind, and take it up with a piece of Cotton Cloth tied about the end of a Stick, and lay it on the Size, and press it down with the same Cotton ; when it's dry, brush off the loose Gold with a Feather, and the rough edges of the Letter smooth with a Pencil dipp'd in a Red or Black Colour.

Note, That whereas the Spaces between the Hour-lines being white, but if you desire to have them blew, the Hour-lines being very dry and the Letters, do the Spaces all over with White Lead thinly tempered with the Fat Oil ; Then sift all over the Dial the fine Powder of Smalt, and dab it down with Cotton ; when it's dry, blow off the loose Smalt with a pair of Bellows.

Note, That you may stop the Cracks of Glass Bottles with any Oil Colour, with Rags Plaisterwife, and the Cracks in Wooden Pumps, &c. without Doors, with the Skins of your Oil Colours, or Putty made of Rosin, Bees-wax, and Lamp-black, used hot on Coaches, &c. and polish away the roughness with a hot Iron, and then colour it, and rub it with a Woolen Cloth dipp'd in Oil.

XXVII. Of Measuring Land.

AS to measuring Land, as Closes are to be divided into Squares and Triangles, but chiefly into Triangles, as in *Ex. IX.* and *Ex. V.* before. And to lay out an Acre of Graf. observe this Table.

Breadth. P.	Length.	
	Po.	Ro.
1	160	00
2	80	00
3	53	33
4	40	00
5	32	00
6	26	66
7	22	85
8	20	00
9	17	77
10	16	06
11	14	45
12	13	33
13	12	31
14	11	43
15	10	66
16	10	00
17	9	42
18	8	89
19	8	42
20	8	00
21	7	62
22	7	27
23	6	82
24	6	65
25	6	40
26	6	15

*An Easie Table to lay out
an Acre of Ground.*

Your Ash Pole, of 16 Foot and a half, being divided into 10 parts by notches, you may suppose that each part is divided into 10 also, in all makes 100.

Then if the end or side of a piece of Ground be 15 Poles or Perches, how many Poles of that breadth in the length will make an Acre?

Look in the Table in the first Column for 15, and right against it in the next Column you may find 105, 66 parts of a Pole, and so much to be measured to make an Acre, then half 10 p. 66 pe. will be half an Acre, twice 10 66 will be two Acres, &c.

I shall

I shall be very brief in these things, because I have more largely done it in the Fourth Edition of this Book, to which I refer thee; yet shall give the Use of the Chain.

How to measure Land by Gunter's Chain.

Note, That this Chain is 4 Poles in length, or 22 yards, 66 foot, 792 inches; it is divided into 100 links, at every 10 links is a brass Ring for the more ready counting it in measuring, so that it's no matter which end goes foremost, and he that draws it should carry in his Hand 10 small Sticks to stick in the Earth at every Chain's length, and he that follows the Chain to gather up the Sticks.

Example.

	C.	L.
Length	9	50
Breadth	6	25

Suppose the length of a Piece of Ground be 9 Chains, 50 Links, the breadth 6 Chains, 25 Links, how many Acres, Roods, and Poles?

Multiply the length by the breadth, as whole Numbers, and from the Product 593750, I cut off five Figures next the right hand, and the remainder on the left hand are Acres, as you may see in the Margin.

Acres	5	193750
		4
Rood	3	175000
		40
Pole	30	100000

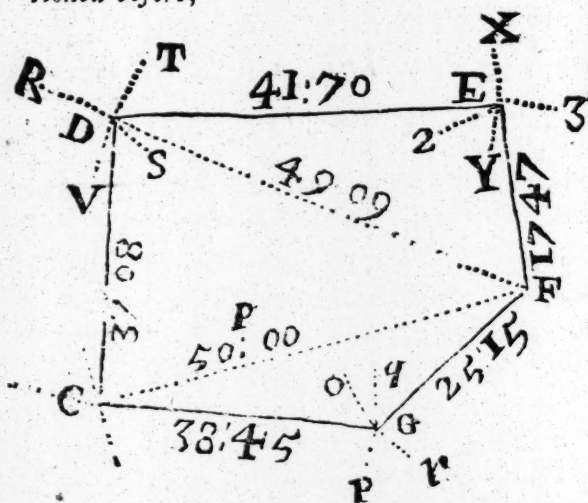
Secondly, The remaining Figures, 9375, so cut off from the 5 Acres, I multiply by 4, (the Roods in one Acre) from which Product I also cut off 5 Figures, or Places, and the remainder is 3 Roods.

Lastly,

Lastly, I multiply the 75000, so cut off, by 40, (the Poles in a Rood) and cut off five Places, as the other, and those to the left hand is 30 Pole. See the Rule for Measure in *Reduction*, and the V. Ex. in *Multiplication*, and the V. in *Division*.

Note, That if in any length or breadth taken by the Chain, the links are under 10, add a Cypher to the left hand thereof, before you begin to multiply: And whereas there were nothing but Cyphers cut off from the 30 Pole before, but if they had been Figures, as 34762, they would want of a Pole so much as that Summ wants of 100000. So that the Answer is, 5 A. 3 R. 30 P.

To take the Plot of a Close or Field on Paper by the Chain or Perch, (but the Perch must first be divided into 100 parts, as I mentioned before,



Let the Figure C. D. E, F. G. represent a Close or Field to be plotted on Paper.

First, I measure with the Chain, (or Pole, divided into 100 parts) from F to C, (the dotted Line within the Close) which contains 50 Poles.

Then I measure the side C. G. 38 Pole, 45 parts, and the side F, G. 25 pole, 15 parts, which done,

I open the Compasses upon the Scale of equal parts, to 5 parts of the great divisions, to signifie 50 poles, and that extent I set on Paper, placing F. at one point, and C. at the other, and draw the dotted Line, if you will.

Next, I take from the same Scale, or Line of equal parts, 50 poles, 45 parts, setting one foot at the beginning of the Scale, and extend the other to 3 of the greater divisions, and 8 small parts, and almost half a part further with that extent, set one foot in C, and with the other I draw the Arch pole q.

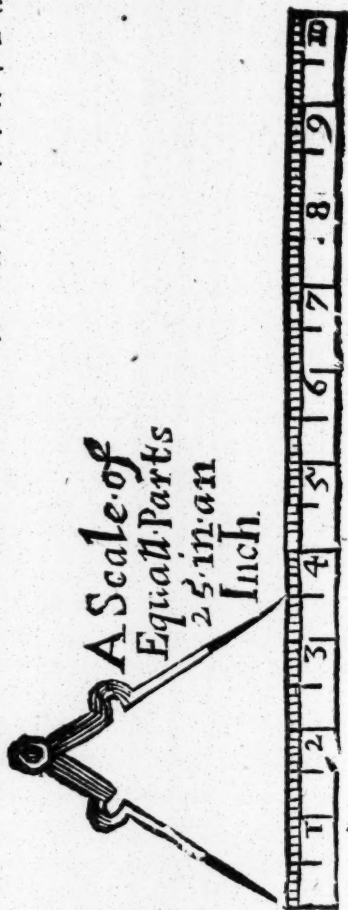
Then again, take the distance 25 pole, 15 parts, from the same Scale, and with that distance set one foot in F. and draw the Arch O. R. cutting the former Arch in the point G. then draw the Line C. G. and F. G. So is the Triangle C. F. G. described on Paper.

By

Let.

By this Rule you may finish your Plot, observing that it must all be divided into Triangles by Example 12th. remembering that for every chain or pole you must take off the Scale, one of the great Divisions, (as from 4 to 5 is one division) and for every 10 links, or one tenth part of your pole, take one of the small divisions: Or with the Compasses you may make a line of equal parts, according to the bigness you

desire your Plot; or having drawn a Plot, may by this Rule make it bigger or lesser.



Of Gaging Vessels.

THE Art of Gaging is little different from the Measuring of Timber, (before directed) as in a foot of Timber is 1728 cubical or square inches, and as often as 1728 inches are found in a piece of Timber, be it round or square, so many foot of Timber is contained in the piece.

So in the Art of Gaging, the Gallon for Ale and Beer is agreed on, to be 282 cubical inches, and the Wine Gallon 231, and the Gallon of Dry Measure 272.

Therefore so often as 282 square inches is contained in any Vessel round or square, so many Gallons of Ale or Beer the said Vessel will hold. The same is to be observed in Wine and Dry Measure, &c.

Note, That every cubical foot may contain 6 Gallons and almost a pint of Ale or Beer.

Of Wine, 7 Gallons, 2 Quarts, and almost a Pint.

And a cubical foot of Dry Measure may contain 6 Gallons, and a little above half a Gallon.

For 141 inches is in 2 Quarts of Ale or Beer, $70\frac{1}{2}$ one Quart, $35\frac{1}{4}$ inches in a Pint.

See Reduction of Liquid Measure.

Though you may gage Vessels by the Rule in Timber-measure, notwithstanding take a few Examples in as easie a manner as I can.

See Receptive Measure in Reduction.

Example

Example 1. Suppose there is a square Tun to be measured, (somewhat like the Figure of the square Foot of Timber in Exam. 3.) in length 105 Inches, in breadth 76, and depth 46 Inches, how many square Inches is therein, as also how many Gallons or Barrels?

Multiply the Dimensions one into another, as is shewed in the 1st. Example in square Timber-measure, and the last Product gives 367080 inches in the Tun : Which divide by 282, or multiply by this number 35461, as in this Example.

Cube inches in the Tun 367080
The Given Number 35461

Prove this Summ,
and such-like by the
Cross.

367080
2202480
1468320
1835400
1101240

G. 13017023880

And from the Product cut off 7 Figures (always) or places, to the right hand, (which are the parts of a Gallon) and those to the left hand are Gallons, as in this Example is 1301 Gallons.

Note, That the parts of a Gallon is not considerable, if there happen to be a Cypher next the Gallons : But in that above is the Figure 7, which is the 7 tenth parts of a Gallon ; that is, if a Gallon was divided into 10 parts, this is 7 parts thereof ; or if the Figure 5 had been in

in the place of the 7, it had been half a Gallon, because 5 is the half of 10; or if the 70 next the Gallons had been 75, it had been three quarters of a Gallon, because 75 is three quarters of 100, &c.

Lastly, Divide 1301 Gallons, so cut off, by 36, (the Gallons in a Barrel of Beer, or by 32 the Gallons in a Barrel of Ale) and the Quotient gives 36 Barrels of Beer, and 5 Gallons remaining, and near three quarters of a Gallon.

Example 2. How to Gage a round Tun, Tub, or Furnace.

First, If your Tun, or the like, be of one bigness or breadth, both at top and bottom, find the Cube Inches therein contained, as is shewed in round Timber-measure, and reduce it into Gallons, as before.

But if it be narrower at the top than at the bottom, or the contrary, take the breadth or diameter of the Tun, a little above the middle of it, that is, next the widest end.

Or find the mean Diameter thus :

<p>The Diameter at the Bung or top of the Tun, } 26</p> <p>The Diameter at the Head or Bottom of the Tun, } 23</p> <p>3 Inches difference, } 3</p>	<p>} The two thirds of the difference is 2 Inches, which added to 23, the lesser Diameter makes 25 the mean Diameter.</p>
--	---

Therefore suppose the mean Diameter of a Tun, Tub, Furnace, or half a swelling Cask, S or

or the like, to be 81 Inches, and the length 48, how many Gallons is therein?

The Cube Inches contained therein, you may find by the Rule in round Timber-measure, as thus:

The mean Diameter is 81 $\frac{1}{2}$ Inches.
Length of the Vessel 48 $\frac{1}{2}$ Inches.

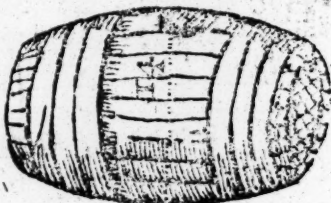
Multiply 81 by 81, and that Product by 1, (always) and the last Product divide by 14, (always) the Quotient gives the Content at one Inch deep of the Liquor (if any.) 2dly, Multiply the said Quotient by 48, (the length of the Vessel) and the Product gives the solid Inches in the same, which reduce into Gallons, and the Gallons into Barrels, gives 24 Barrels, and about 13 Gallons.

Example 3. Suppose the mean Diameter of a Cask is 14 Inches, and the Length 72 Inches, how many Gallons are therein?

Extend the Compasses on Gunter's Line, from 19, 95, to 14 the Diameter, that extent twice downwards, from 72, the length, will reach to somewhat above 39 Gallons of Ale.

But if it was a Wine Vessel, extend from 17, 15, (always) to 14 the Diameter, that extent

twice downwards from 72, the length in Inches will reach to 48 Gallons.



Length 72

1	0017	26	2066	51	5127	76	8155
2	0048	27	2178	52	5255	77	8263
3	0087	28	2292	53	5382	78	8369
4	0134	29	2407	54	5509	79	8473
5	0187	30	2523	55	5636	80	8576
6	0245	31	2640	56	5762	81	8677
7	0308	32	2739	57	5888	82	8776
8	0375	33	2878	58	6014	83	8873
9	0446	34	2998	59	6140	84	8967
10	0520	35	3119	60	6265	85	9059
11	0598	36	3241	61	6389	86	9149
12	0680	37	3364	62	6513	87	9236
13	0764	38	3487	63	6636	88	9320
14	0851	39	3611	64	6759	89	9402
15	0941	40	3735	65	6881	90	9480
16	1033	41	3860	66	7002	91	9554
17	1127	42	3986	67	7122	92	9625
18	1224	43	4112	68	7241	93	9692
19	1323	44	4238	69	7360	94	9755
20	1424	45	4364	70	7477	95	9813
21	1527	46	4491	71	7593	96	9866
22	1631	47	4618	72	7708	97	9913
23	1737	48	4745	73	7822	98	9952
24	1845	49	4873	74	7934	99	9983
25	1955	50	5000	75	8045	100	10000

Example 4. Suppose a Cask containing 60 Gallons, the Bung Diameter 28 Inches, and the Liquor drawn off 7 Inches ; Then the wet Inches of the Diameter must be 21 Inches ; The question is, How many Gallons remains in the Cask ?

Divide 7 the dry Inches of the Bung Diameter by 28, the whole Diameter, adding two Cyphers.

$$\begin{array}{r} \times \\ \text{Thus } 34 \\ 700 \overline{) 288} \end{array} \begin{array}{l} (26 \text{ Quotient.} \\ 288 \\ 2 \end{array}$$

Next, Seek the Quotient 25 in the Table, and against it you may find, 1955, which number I multiply by the whole content 60 Gallons, thus

Against 25, the Number is 1955

$$\begin{array}{r} 60 \\ \hline \text{Gallons } 117300 \end{array}$$

From the Product, I cut off four Figures (always) so that the empty part of the Cask is 11 Gallons, and the Fraction 7300 makes about 3 quarters of a Gallon, because 7300 wants about a quarter of 10000.

Lastly, The whole 60 Gallons, the part empty 11 $\frac{3}{4}$ Gallons; Then the Liquor remaining in the Barrel must be 48 Gallons, and a quarter of a Gallon, the Answer; Or thus,

Divide the wet Inches 21 by the whole Diameter 28, adding 2 Cyphers, as before,

$$\begin{array}{r} \times \\ \text{Thus } 74 \\ 2800 \overline{) 288} \end{array} \begin{array}{l} (75 \text{ Quotient.} \\ 288 \\ 2 \end{array}$$

The Quotient 75 seek in the Table, and against it is the Number 8045, which Multiply by 60.

$$\begin{array}{r} \text{Thus} \quad 8045 \\ \quad \quad 60 \\ \hline \text{Gallons} \quad 4812700 \end{array}$$

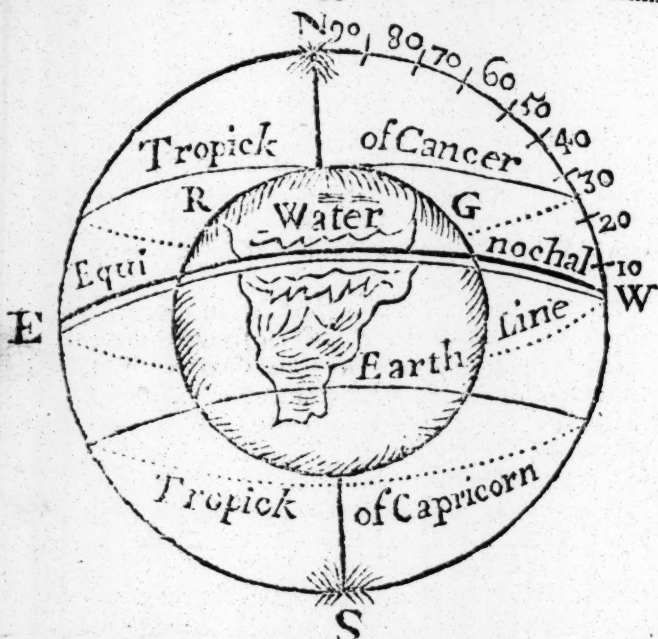
The Liquor 48 Gallons, the Answer, only the Fraction 2700, being about, or somewhat more than a quarter of a Gallon, because 2700 is about a quarter of 10000.

Note, That if after Division, there happen a Remainder or Fraction, and that be about half the Divisor, I take the next bigger Number: Or if it be less than half the Divisor, I take the same number which is in the Quotient.

XXIX. *Of the Globe of the Earth.*

BEhold a Figure thereof, which follows, That the *Young Man* (my Reader) may not be altogether Ignorant of the Scituation of the Earth, on which we poor Mortals dwell; This Figure may give so much Learning, as to cause Admiration in the Hearts of all Men (except Ranters, that is Athiests) to consider, how wonderfully God hath Fram'd the Globe of the Earth and Water.

Therefore let's suppose that the Circle within



this Circle, marked *Water*, *Earth*, doth represent the Globe of the Earth, yet it's supposed to be two thirds *Water* or *Sea*, and one third *Earth*, like unto a round Ball, or Globe, held up alone by God's Hand, *Job* 26. 7. because on every side it is surrounded with Stars, and sailed about by Men in Ships, and that every earthly thing (on which side soever it is) presseth towards the Centre thereof, that is, towards the very middle thereof.

For further Proof, that Man cannot see any Foundation the Globe of the Earth hath, let us ascend into the Sky : As to the *North Pole Star*, at *N.* in the Circle above, which suppose to be a fixed Star in the Firmament ; and at *S.* on the other side the Globe, is the *South Pole Star* ; from one

one of these Stars to the other is a Line imagined to pass through the very Centre of the Globe of the Earth, which supposed Line is called the Axletree of the World, because round it, and also round the Earth, the Sun circleth once every 24 Hours.

The edge of the Beams, as I may say, runneth along the Globe of the Earth and Water, if the Air is clear, 15 Miles in a Minute, that is, 900 Miles in an Hour, and 21600 Miles every 24 Hours.

Further proved, thus: The Arch-line, in the Circle last past, noted *N. W.* is divided into 90 parts, called degrees, or one quarter of the Globe, a degree being accounted 60 miles upon the Earth; therefore I multiply 90, the quarter of the World, by 60, the Product is 5400 miles of one quarter of the Globe, which multiplied by 4, gives 21600 miles, that the Beams of the Sun circleth round the Earth in 24 hours.

That the Globe of the Earth is as a Ball in the Air, fix'd by God's Almighty Power, is proved by the Eclipse of the Moon, a dark Body of its self, having no Light but what it receives from the Sun; so that that side of the Moon that is next the Sun is all light, and the other side dark, (as when in the Night we hold a Candle to a Ball, half the Ball looks dark;) so that when the Sun is on one side the Globe of the Earth, and the Moon on the other, the Centre of the Earth between them, then the Earth in some measure hinders the Sun's Light coming to the Moon, part of the Body of the Moon seeming dark to our sight, tho' the Moon be then in the Full, as to us in *England*; tho' the Moon may be said to be in the Full at all times, to some Places of the Globe. (But more of this in the 7 Arts before.

Note, That between the Letter N, and the Line E. W. in the Circle above, is written *Tropick of Cancer*, the half of it is a dotted Line, yet it is as much a Circle as the Circle, E. N. W. S. Every Circle of the Sphere are supposed to be divided into 360 parts, called Degrees. Now this imaginary Circle, called the *Tropick of Cancer*, being the outward Bounds of the Sun, next the *North Pole*, which the Sun circleth in on the 11th. Day of *June*, yearly, making our Days at the longest

Observe the same of the middle Circle, called the *Equator*, or *Equinoctial Line*, which as it were cutteth the Globe of the Earth in the middle, which the Sun circleth in on the 11th. of *March*, and the 11th. of *September*, yearly, at both which times the Sun, that makes the Day, makes our Days and Nights equal.

And when the Sun cometh to the other Circle, called, by Scholars, the *Tropick of Capricorn*, it makes our Days at the shortest, which is on the 11th. Day of *December*.

Now because it hath pleased God, the wonderful Creator of Heaven and Earth, to so order it, that the Bounds of the Sun shall be from the *Tropick of Cancer* to the *Tropick of Capricorn*, to enliven the most fruitful parts of the Earth; for if God (for the Sins of People) should withhold its Heat from the Earth but one Year, most Creatures therein would perish, no Grain would ripen, &c. who would but fear to sin against such a good God, who causeth his Sun to shine on the Good and on the bad, because of which his *Servants* seek the Good of all.

Now those Parts of the Globe, next the *North* and *South Pole*, where the Land is, have in some Place wild Beasts that have Dens in the Earth to keep them warm; it's too cold for Man to inhabit in, one Year, tho' there be half a Year called

called Day, the Sun being seen some part thereof circling round the edge of the Land, as I may say, and when the Sun is out of their sight, it still gives some Light to make up that half Year Day; the other half Year, called Night, wants not altogether the Light of the Moon and Stars.

Note further, That those Three Imaginary Circles, with others between them, Astronomers call the 12 Circles, or 12 Signs of the Zodiack, giving Names to them, as *Aries, Taurus, &c.* The Distance between the said two Tropicks are reckoned 47 Degrees, every Degree under them on the Earth being 60 Miles; so multiply 47 by 60, gives 2820 Miles of Earth that the Sun circled just over the heads of some of the Inhabitants, twice in the Year, that in some Places they have two Harvests in one Year; but we in *England* have not the Sun at any time come just over our heads, for we dwell towards the cold North Pole, somewhat near the Letter R. in the Circle before.

*The Sun runs round our Globe, and in its Days
Cheers every Creature with its pleasant Rays :
So Truth's more glorious Sun shall beam its Light
To all the World, before Eternal Night.
When Gage's Travels in the Western Land
I read, and mind the Spaniards proud Command ;
Love to the poor lost Indians makes me cry,
Lord, when shall Truth top this base Tyranny ?
Indian, lift up thine Head, thy Day-Star shines,
A People comes, not for thy Silver Mines,
More precious Treasures draws their Love to thee ;
Poor Man ! thou hast a Soul as well as we ;
Eternal Bliss ! for that's their Aim. don't scorn,
Naked Men shall the Naked Truth adorn.*

Note, That the People which the *Author* means, in the Verses aforesaid, were those true *Christians* that are come, and coming to perswade the Naked *Indians* to choose

* Which *Fra. Xa-* the Divine Grace, or * Influence of God's Holy Spirit, (in themselves) with the Divine Law, Divine Precepts of Christ Jesus, in Holy Scriptures, for their Rule of Faith and Life. *vice, the Jesuite,* sold the *Indians* was the Divine Law, and was before any Law was made by the *Antients*, that showed them they should not Kill, Steal, &c.

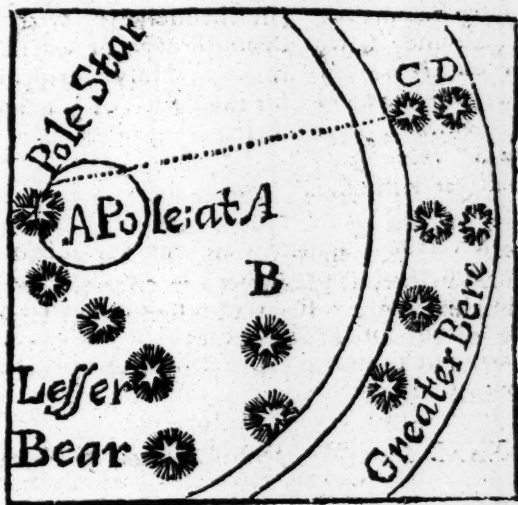
Such true Christians are not for destroying the Bodies of poor naked *Indians*, as was the cruel *Spaniards*, who first found out their Dwellings, and, for the Love of their Gold and Silver Mines, put to death above 6 Millions of the *Indians*, roasting some, plucking out Eyes, cutting off Arms, &c. as Histories relate.

That part of the World being found out in the Days of Queen *Elizabeth*, which for its largeness is called one Quarter of the World, or *America*, a Sea between it and *England* is about 4000 Miles, the Land lying partly Westward from us in *England*, and therefore is also called the *Wst-Indies*; for when the Sun sets to us in *England*, it's said, that then 'tis about mid-day to them in *America*. But to return,

XXX. To know the Latitude or Altitude of the North Pole Star above your Dwelling.

IN short, thus: The Sun riseth Eastwards to us in *England*, and setteth Westwards; at 12 a Clock mid-day the Sun is full South, if at that time you turn your Back upon the Sun, you will face

face the North side of your Dwelling. Thus knowing the North side of your House, go out in a Star-light Evening, and see if you can espy 6 or 7 bright Stars somewhat at certain Distances like those 6 Stars, in the Figure following, called there the *Greater Bear*, but because of their



constant certain Distance one from another, were anciently called *Charles Wain*; but chiefly you are to take notice of the two Stars thereof, noted C. D. called the Tail or hinder part of the *Wain*, because those two Stars always answer to a right Line, to the North Pole Star, which in this Figure is a dotted Line, and in that posture circled round the North Star every 24 Hours.

But the Pole of the World is supposed to be where the Capital Letter A. standeth, and the North Star goeth round it also in 24 Hours. See the Figure above.

Having learned to know the *North Star*; to know the Latitude of your Dwelling, hold up a Quadrant, (a Figure of one see in Dialing,) and through the Sights thereof, or along the strait edge, spy the *North Star*, the Plummets hanging at Liberty, the Thread will rest at 51 degrees, 32 minutes, if you are in *London*; see *England* before, for the Latitude of the Chief Towns in *England*, drawn in a Table.

Note, That the Degrees are numbered from the Equinoctial Circle, as from *W.* toward *N.* in the Figure of the Globe before.

And when we say such a Province, or Tract of Land lieth from 30 to 40 degrees *North* latitude, it lieth on the North side of the *Tropick of Cancer*, as you may see in the Figure of the World before, as the figured Arch there, which is but 10 degrees from the *North* to the *South* part of that Province, or 620 miles; but are to seek the longitude, without some knowledge therein.

XXXI. *Somewhat of the Longitude of Places.*

THE Longitude of a City, or other Place, is the Distance thereof; from the Isle of *St. Michael*, one of the Isles of the *Azores*, beyond *Portugal*, from which Isle the longitude of Places upon the Earth are numbered, in the Equinoctial Line, towards the *East*; the said Isle of *St. Michael's* *North* latitude being 39 degrees, as my Author saith.

Geographers having chosen the said Isle to divide the *East* part of the World from the *West*, because the *Seamans Compass* (a Figure whereof follows) when it cometh under this *Meridian* line, drawn through or over this Isle, hath not (as Seamen observe) any Variation at all, but pointeth directly *North*, without Variation: But
whereas

whereas in other Places, or lesser *Meridians*, *East* or *West*, it pointeth not directly *North*, but more or less to the *North-East*, or the *North-West*, this is called the *Variation*, or *North-westing*, or the *North-easting* of the *Seaman's Compass*.

Note, That this *Meridian* drawn through the said *Isle*, is only an imaginary *Circle*, as those before-mentioned, as the *Circle E. N. W. S.* Example XXIX. cutting through, or rounding both *Poles*.

There are *Meridians* for every *Town*, which lie *East* and *West* from each other, yet several *Towns* may lie in the same *Meridian* that lie *North* and *South* from each other; for when we see the *Sun* at mid-day, we say the *Sun* is come into our *Meridian*.

For when two *Cities* lie both under the *Equinoctial Line*, or very near it, it is but multiplying their *Distance* in *degrees* (in the *Equinoctial*) by 60, gives their distance in *miles*.

If two *Cities* propounded (saith *P. Wing*) do differ only in *latitude*, and lie both of them on one side of the *Equinoctial Line*, you must subtract the lesser *latitude* from the greater, and the *Residue* is the distance required.

But if the two *Cities* or *Places* propounded lie the one on the *North* side the *Equinoctial*, and the other on the *South* side, then you are to add the two *Latitudes* together, and the *Summ* will give their distance in *degrees* and *minutes*, which reduce into *miles*, allowing 60 *miles* to a degree.

But I shall not enlarge upon these things, having not room enough; and besides, the *Longitude* and *Latitude* of *Places* upon the *Earth* are best known by the *Artificial Terrestrial Globe*, which are to be had at easie Rates in *London*.

Geographers,

Geographers, according to all the Relations of Travellers, agree, (saith the Author of the *Monthly Mercury*,) That never any Vessel approach'd the Arctick Pole much nearer than the Fourscore and sixteenth degree, by reason of the perpetual Ice in those Parts. There remain then to the fourscore and tenth degree, four degrees Impracticable, which make Fourscore good Leagues of *France*, and Four hundred and four of Icy Circumference, which, at another time, there being in that Part but these four degrees of Ice, afforded us in the Summer-time such pleasing and pure Breezes; but this not being every Year alike, we are now sensible of the sharpness of the Cold and Fogs which this unusual Ice sends among us. Certain it is, that the Ice dilates it self more or less, according to the Heat which the Sun leaves behind him, during his six Months Residence among us.

The Winter in 1692 was so very sharp, that the Sea was frozen over to the 55th. degree; and all the *Baltick Sea*, our Neighbour, within 200 leagues, was frozen over. So that the Sun in his usual course repassing the Equator, and ceasing to illuminate our Pole, could not thaw the Ice farther than the 70th. degree, through the Opposition of those Fogs which the Thaw of those 15 degrees of new Ice brought to his Beams, and to some Southerly Winds, which were at first repuls'd, which was the Reason that our *Europe* was in so much Disorder, and that her Harvests wanted their usual Maturity.

It may be asked why the Sun does not give an equal Heat every Year; but we must observe, that when the Sun comes to the *Tropick of Cancer*, and when he begins to retrograde, when the Ice of 70 and 80 degrees are not melted, we shall hardly meet with 15 days that are truly hot; to the Equinox, of *September*. The Reason is, because

because we are not above 200, 300, and 400 leagues distant from that Ice, and there are 500 of our 50th. degree to the Tropick: So that the neighbourhood of that Wind easily repels the *South* Wind, and hinders the Sun from warming our Horizon, as it was wont to do.

Our only Succour is, that frequent Storms may happen between the *Tropicks*, in the Months of *July* and *August*, which may afford us Winds sufficient to melt that unusual Ice, and hedge it in again within the 80th. degree, before the Sun is gone into the other Hemisphere, and that our Countries may reassume their former Vigour.

It may be ask'd also, why the *North-East* and *North-West* Winds, and their Compounds, tho' parallel in distance from the *North*, are felt with so much difference. The *North-East* Wind coming from the frozen Sea of *Tartary*, and passing through the long Continent of *Tartary*, *Poland*, and *Germany*, to *France*, are often more sharp and pure than the *North*.

The *North-West*, though it blow from the 70th. degree of Frozen *Greenland*, parallel to the *North-East*, the Vapours of the Sea through which it passes to us, render it more soft, and less cutting to us, which is the Reason of so much melted Snow among us. *England*, the Coasts of *Holland*, and *Britayne*, clarify it a little by the thick part which they receive from it before it comes into *France*.

XXXII. *The Thirty two Winds, or the
Seamans Compass.*



First, to describe part of the Figure thereof, the black Needle in the Centre points with its great end to the *Flower-de-luce*. Such a little Circle as incloseth the Needle, is often set in Paper Maps, the *Flower-de-luce* shewing the North side of the Map.

Secondly, The Letters N. by E. on the right hand the *Flower-de-luce*, is read North by East, the next after it North North East, and so round the Circle, which Seamen have by heart, but more especially the Pilot who guides the Ship by it, and sometimes is help'd by the Sight of the North Star on this side the Equinoctial Line; and the

the *South Pole* Star is a help when he sails on the *South* side the *Globe*.

Thirdly, the Compass is fix'd in a Pastboard Box, in the Centre is set up a hollow Pin of *Laten*, a little hole being in the middle of the Needle to set on the Pin, that the Needle may be as upon a Balance, the great end of the Needle being rubb'd with a Loadstone will turn *Northwards* at all times, the said Box hanging (as it were on an Axle-tree, or 2 Pins) in another Box, between two Hoops of Brass or *Laten*, that howsoever the outermost Box is tossed in the Ship, yet the inner Box hangs level with the *Horizon*.

It is placed in the middle of the *Pape*, upon a right Line, imagined to pass by the Main-mast, through the Centre of the Ship, and putteth the *Pilot* in his way, knowing which way the Land beareth which the Ship is sailing towards.

Lastly, The Line of *North* and *South* found out by the Needle, a Line crossing this at right Angles sheweth *East* and *West*, and so they are called the 4 *Cardinal Winds*.

Cross again each of these Lines, and they make 8 *whole Winds*, as they call them.

Another Division of these maketh 8 more, which they call *Half Winds*; a third maketh 16, which they call *Quarter Winds*; so they are 32 in all.

Every one of these *Winds* is otherwise termed a several Point of the Compass, and the whole Line consisting of two *Winds*, as the Line of *North* and *South*, or that of *East* and *West*, is called a *Roumb*, the *Winds* and *Roumb*s thus assigned by an equal Division of a great Circle into 32 parts.

Of Plain Triangles.

IF two Ships set sail at one time, the one sails directly East 74 Leagues (as from C. towards A. by the Figure of the Tower that follows) the other sails directly North, 62 Leagues, (as from C. to B. near the said Tower) I would know how many Leagues these two Ships are asunder.

74 multiplied by 74 is 5476

62 multiplied by 62 is 3844

Added, are 9320

9370 (97, the square Root.

Distance almost 97 Leagues.

To know the square Root of any Number.

The square Root of any Numer is found by extending the Compasses on Gunter's Line from one upon the Line, to that Number, the mid-way of that Extent is the Root, or Number desired ; for 12 is the Root of 144, because 12 times 12 is 144.

As suppose a Captain hath 5476 Soldiers, how to place them square, viz. How many to set in front and flank.

Extend the Compasses from one upon the
Line

Line to 5476 downwards, the mid-way of that Extent is 74 Soldiers both for front and flank.

✿ Note, That I said before, that 12 is the square Root of 144, then 12 is the Cubick Root of 1728.

Thus proved:

Extend from 1728 to 1. two thirds of that Extent will reach from 1728 downwards to 12 the Cubick Root.

If 12 be the Cubick Root, what is the Number?

Extend from 1 to 12 upwards, that Extent thrice the same way from 12, will reach to 1728 the Cube Number.

Now for the Triangle, A. B. C. by the Tower.

Suppose the Line A. B. the Ladder, to be 35 Foot long; B. C. the distance from the foot of the Ladder to the bottom of the Tower at the point C. be 21 Foot.

The Question is. *How many Foot is it from the bottom of the Tower at C. to the top of the Ladder at A. the Answer will be 28 foot.*

✿ Note, That the Line B. C. is called the Base, the Line C. A. the Perpendicular, and the Line A. B. or Ladder, is called the Hypothenufal.

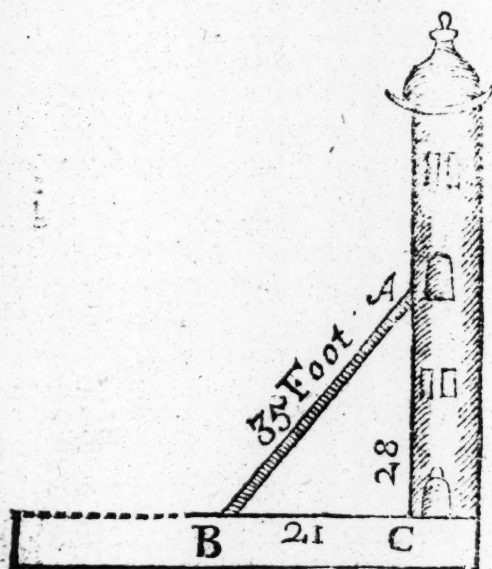
A. B.

Of Plain Triangles.

A. B. the Hypothenufal 35 } Feet.
 Multiplied in its self 35 }

$$\begin{array}{r} 175 \\ 105 \\ \hline \end{array}$$

Product 1225



B. C. the Base ——— 21 } Feet.
 Multiplied together — 21 }

$$\begin{array}{r} 42 \\ \hline \end{array}$$

Product 141

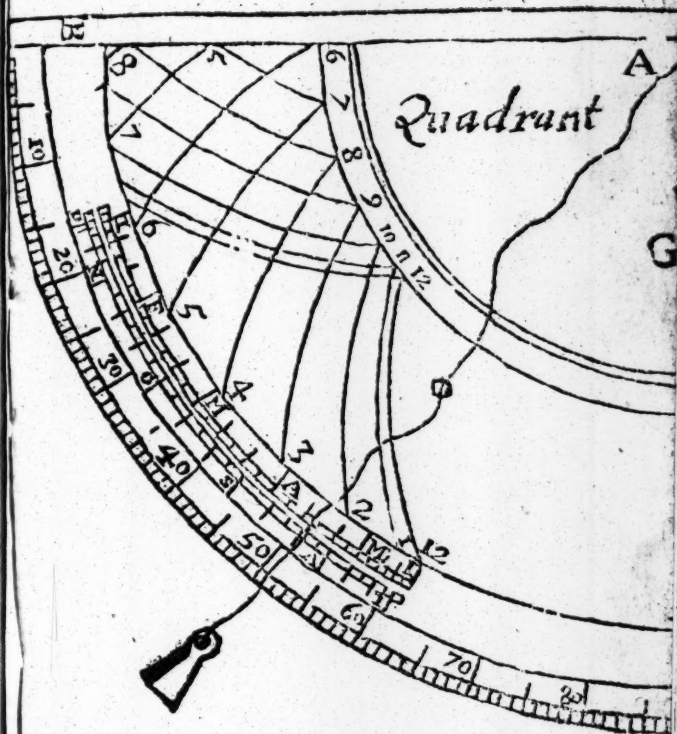
From 1225

Take 441

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Lastly,

W. D. Dyer
Page 408.



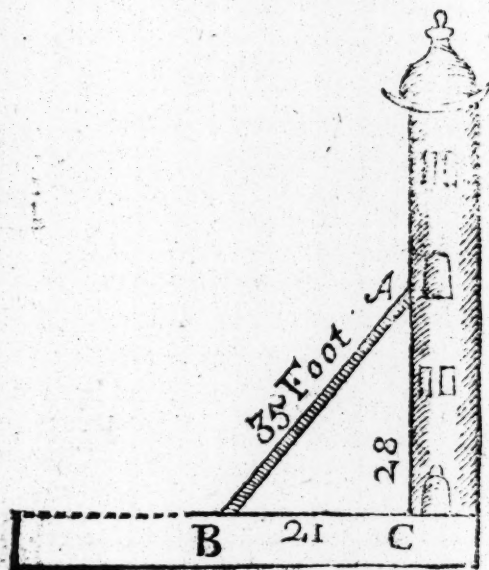
Of Plain Triangles.

A. B. the Hypothenuſal 35 } Foot.
Multiplied in its ſelf 35 }

175

105

Product 1225



B. C. the Baſe ——— 21 } Foot.
Multiplied together — 21 }

21

42

Product 141

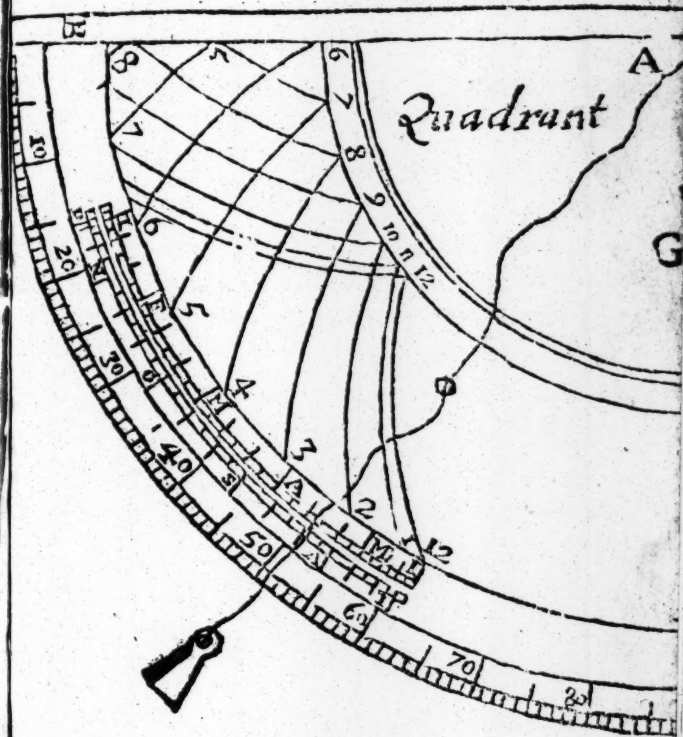
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✱ *Note*, That you may take a quarter of a Round Trancher, and having drawn a Quadrant by this pattran, you may Paste it on, with that Paste mentioned in the Painters work before.

How to take the height of a Tree, or Steeple by the Quadrant.

Hold up the Quadrant, and spy through the sights, or along the edge *D. G.* the top of the Tree, stepping backwards, or forwards, till the Plummet hangs at liberty, just against 45 degrees, that is, the very middle of the Quadrant; Then is the height of the Tree equal to the distance of the Root thoreof, to your standing place, to which add somewhat more than the height of the Quadrant, as you hold it, is above the Earth, or your place of standing.

By the Quadrant, you may try, whether a Wall be upright or no, by holding the edge *G. B.* to the Wall.

And try the top of a Post, for a Post Dial, to know whether it be a true Level, by laying a Ruler on the Post and holding the edge of the Quadrant *A. B.* under the Ruler.

And to level Grass Plots in Gardens, drive in to the Earth divers little Stakes, and lay a 10 Foot Fir Rule from head to head of the Stakes, and apply the Quadrant under the Ruler, in divers places.

And also to try whether water may run through a Pipe of Lead laid in the Earth from a Spring to a House at distance, drive a stake into the Spring, and another in the place whether the Water should come, both of the same height, and spie through the sights of the Quadrant from the top of one stake to the other, and Experience will Resolve you.

How to take a long Distance that you cannot measure
so by reason of Water, &c.

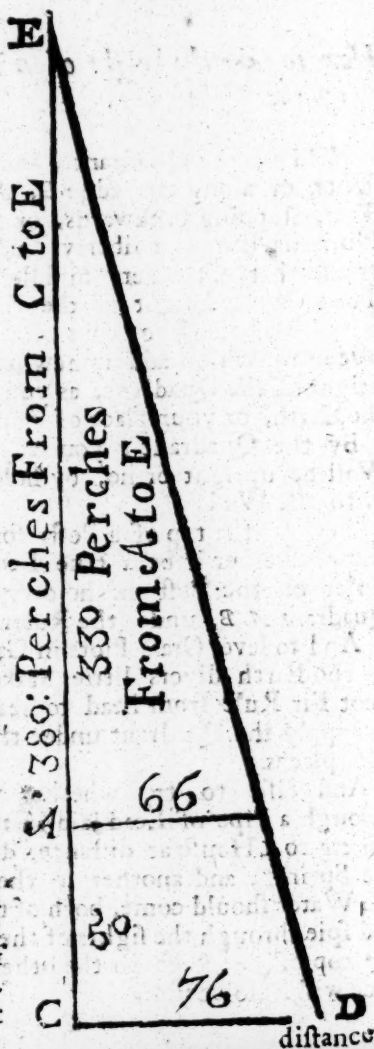
First, Observe the Figure, and let C. be your standing place, and let E be the Castle or Mark afar off. whose distance from C. you would know.

Then walk right forward from your standing at C, towards E. any number of yards or Perches; as suppose 30 to A, where set a Staff.

Then move in a Perpendicular Line to C. E. from A. to B. making a right Angle at A. any distance.

Suppose 66, and set up another Staff at B.

Then come back again to C, and remove in a Perpendicular line to C. E. till you see the mark set up at B. and the point E in a right line, and set up another Staff at that place at D. getting the exact



distance thereof from C, which suppose 76; then Subtract A, B, 66 from the Measured distance C, D, 76, and not the Remainder, which is 10, then say by the *Rule of Three*.

As 10 is to 50, so 66 to 330.

$$\begin{array}{r} 50 \\ \hline 33010 \end{array}$$

330 0 (330 Perches from A to E, Answer
XXY 10

Or, as 10 to 50, so 76 to 380.

How to draw a Dial, upon a Stone or Wooden Ball or Globe, thats fixt on a Gate-Post or any other place.

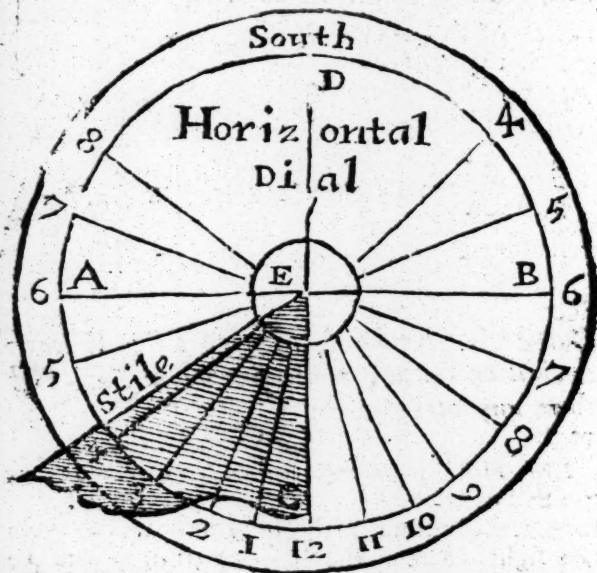
First, Hold the Quadrant close to the side of the Ball or Globe of Stone (in a Star light Evening) the Plummert hanging at liberty, spy thro' the sights thereof the North Poll-star, as is directed in Ex XXX. the Thread thereof cutting the degrees of your Latitude; Then make a spot on the Ball, next to, or that point towards the said *North Star*,

Secondly, Draw a Circle directly round the very middle of the Ball, or two Circles to place Figures for the Hours. So that every side of the Circle be of equal distance from the said spot.

Lastly, Having a Post Dial or other Dial near the place, or a Watch, marke both edges that the Sun makes on each side the Ball for every Hour, &c.

Note, That by this Rule you may draw a Sun Dial upon a round Pillar.

*An easie way to make a Post Dial, and is called
an Horizontal Dial, because it faceth the Skie
over our Heads, or lyes level to the Horizon.*



First, with a Ruler and the point of the Compasses draw a Line on Paper (at any length) as the Line A. B. in this Dial, then cross it, with another Line, as the Line G. E. and South on the top, as in this Dial, which Line E. G. is the 12 a Clock Line, and the Line, A. B. the 6 a Clock Line.

Next, Open the Compasses, and set one foot at the beginning of the Degrees or Arch edge of the Quadrant (before discribed) and extend the other foot to 60 degrees, with that extent set one foot in the Center of the Dial by E. that is, just where the first Lines crossed each other, and draw the half Circle A.G.B. Next

Next having the 12 a Clock line E. G. Now to know what distance I shall set off from for 1 a Clock and 11 a Clock, which is all one.

I look in the little Table in the Margin, and in the second Column I find against 1 hour and 11 in the first Column 11 degrees, 55 Minutes which I take of the edge of the Quadrant, thus I set one foot of the Compasses (as before) at

52.			
D.	M.	Hours.	
11.	55.	1.	11.
24.	26.	2.	10.
38.	13.	3.	9.
53.	44.	4.	8.
71.	9.	5.	7.

the beginning of the Divisions (under B.) and the other foot to 11 degrees, and almost a small part; the Compasses so opened, I set one Foot in the Circle at the bottom of the 12. a Clock Line, and with the other Foot marke in the Circle, both towards A. and B. and from those two markes, I draw lines with the point of the Compasses to the Center E. for 1. and 11 a Clock Lines, which Lines you may after black with Ink.

Next, To marke the Hours for 2, and 10. a Clock. Look in the Table, for 2 and 10 hours, and you will find 24 degrees, 26 Minutes, which set of the degrees of the Quadrant as the other, from the 12. a Clock Line both ways in the Circle.

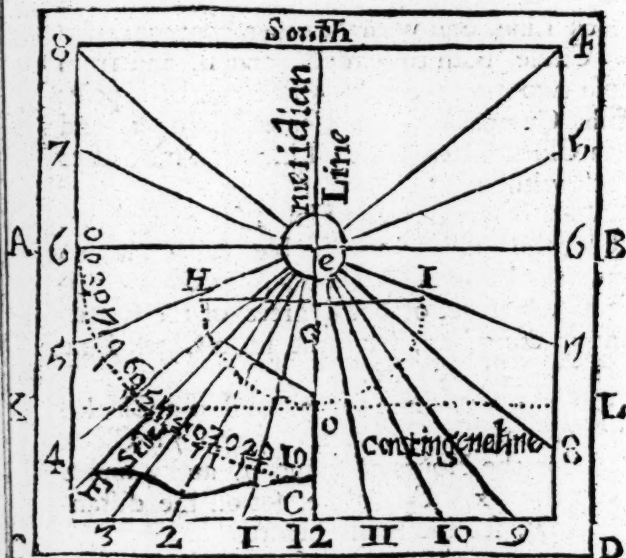
Observe the same for 3. and 9 a Clock : And 4. and 8 a Clock, and 5 and 7 a Clock And for the Hours of 5 and 7. and 4 and 8 above the Six a Clock line, set off the distances below, see the Dial; before.

Lastly, for the height of the Stile, as suppose 52 degrees, see Ex. XXX, take it of the edge of the Quadrant, as the other above with the Compasses, and with that extent set one

foot at the bottom of the 12 a Clock Line, as you did before, and extend the other foot in the Circle and make a mark, and draw a line from thence to E. the Center for the edge as you may see in the Dial is shaded with short lines, but the stile is to stand upright in the 12 a Clock Line.

✚ *Note*, That before you proceed any further in Dialing, Read with understanding *Ex. XXX.* last past, to know the North Pole Star, But for the Latitude of the Chief Towns in *England*, you may see in a Table before, See *Somewhat of England.*

How to draw an Horizontal Dial more Artificially.



Secondly, Draw the line C. O. E. for the 12 a Clock line, called also the Meridian line.

Thirdly, Cross the said 12 a clock line for the 6 a clock line, which in this Dial is the line A B.

Next, Open the Compasses and set one foot in the Center at E. that is, where the two first lines cross each other, and with the other foot draw the Arch C, A. which in the Dial above is Figured within, with 10, 20, 30, &c.

Next, With the Compasses divide the Quarter of the circle into 3 parts, and then each part into 3 makes 9 parts; or go as you may see in the Dial before. Then begin to number in the circle the Latitude of the Pole, as to 52 degrees, and from thence draw the stile, which is the line F. E. in the Dial before.

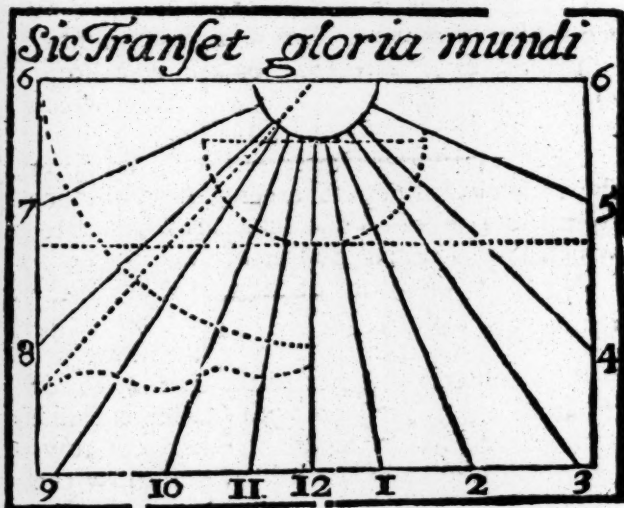
Next, Draw the Dotted line K. L. squaring the 12 a clock line, at a convenient distance from the line of 6 a clock, parallel thereto, which line is called the line of Contingence.

Next, Set one foot of the Compasses in the point O. that is, where line of Contingence cutteth the 12 a clock line, and take with the other foot the nearest distance to the line F. E. or the line of the Stile, and with that extent, one foot resting in O. extend the other foot towards E. in the 12 a clock line, and draw the half Equator, or half a circle, which in the Dial before is marked H. I. O.

Next, With the Compasses, divide the half circle into 12 equal parts, laying a Ruler upon G. the center of the half circle, that is in the middle of the line H. I. and every several mark made in the half circle drawing lines through those marks at length, and where those lines shall touch the line of contingence, there make marks.

Lastly, Lay the Ruler from the center *E*, on the Dial, to each mark made in the contingent line, and from whence draw the lines at length for the hour lines. *Note*, For the hour lines above the 6 a clock line, extend the 7 a clock line through the centre, and it will be for 7 at night, &c. The line *F E*. being the edge of the stile to shade the hour lines, must be set upright on the 12 a clock line.

To make a South Erect Dial.



The making of this Dial differs very little from the former, as you may see by this Figure, only the Stile of this Dial is to be the height of the other part of the Quadrant, as 30^d. the other being 52, or made according to the Latitude of your Habitation, and the Stile of this South Dial, the outward edge is a dotted Line between the Hours of 8 and 9.

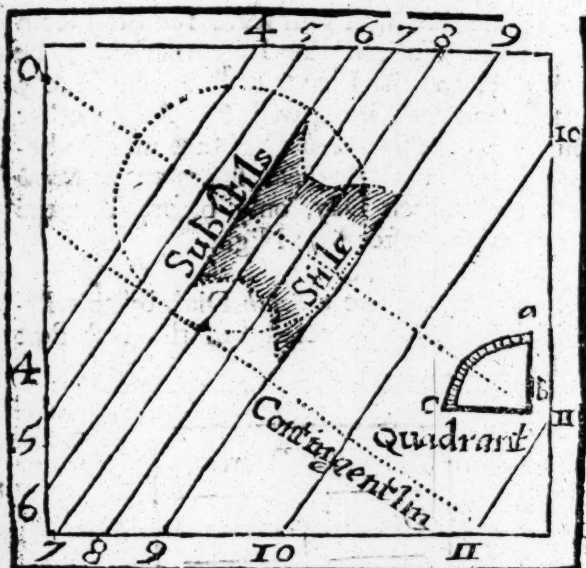
Note

Note, That the Dial above serves for a Wall facing the South ; but if you turn the same Dial upside down, it will serve for the North side of the Wall, if the Line marked 7 be marked 5, and the Line 8 with 4, the Line 5 with 7, and the Line 4 with 8. All the other Hour-lines in this *North* Dial are useless, because the Sun in *England* shines on a *North* Wall, the longest Day, only before 6 in the Morning, and after 6 at Night.

Or you may make a *South* Dial by this little Table, as is directed, of the first *Post* Dial.

52 Degrees.			
D.	M.	Hours.	
9	22	1	11
19	33	2	10
31	36	3	9
46	48	4	8
66	26	5	7

To make an Erect direct East Dial.



First on Paper draw a Quadrant like unto the Quadrant *a. c. b.* in this Dial, but of the Bigness of the Quadrant *A. C. E.* and figure it as that in the last mentioned Post Dial; let the side thereof, *a. b.* be upright, the Arch beholding the South, dividing the Arch into 90 parts, (as is taught) beginning to number the Elevation of the Pole at *A.* towards *C.* 52 Degrees, or according to the Latitude of your Dwelling; then lay a Ruler on the Centre of the Quadrant at *B.* and to 52 Degrees, and draw a Line with the point of the Compasses, so long as your Paper will give leave, which is the Line *O. B.* in this Dial.

Next,

Next, Draw a Circle in the Line O. B. square wise to the same (a Rule for it that follows) for the 6 a Clock Line, to place the Stile on.

Next, on the out-side of the Circle draw a contingent Line squarewise also to the 6 a Clock line; then divide the half Circle next the contingent line into 12 equal parts; then place a Ruler upon the Centre of the Circle, and to each mark severally made in the half Circle, and draw lines, where the lines last drawn cutteth the line of Contingence, there make marks.

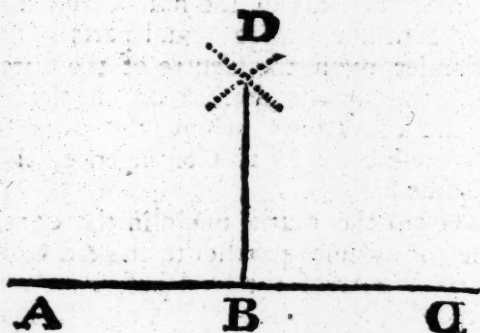
Then from the marks made in the contingent line, draw lines parallel to the 6 a Clock line, as the Figure of the Dial before sheweth.

Fix the Stile upon the 6 a Clock line perpendicular to the Plan, whose height is to be half the breadth of the Circle, the outward edge parallel to the Hour lines which may be made of Brass, Laren, or Wier.

Note, Whereas this Dial serveth only to face the *East*, but if you desire to make a *West* Dial, it is but taking your *East* Dial already drawn upon Paper, and lay the face thereof to a Glass Window, and draw the same lines on the back of the Paper Dial, so will you have an *East* Dial on one side, and a *West* Dial on the other, having first set Figures against the Hour lines, that is, instead of 11, 10, 9, 8, 7, 6, 5, 4, in the *East* Dial, you must set against the same lines on the *West* Dial, 1, 2, 3, 4, 5, 6, 7, 8, &c. Also note, That you are to place no lines in these Dials, besides the Hour lines, and that if you have a Glass Window facing either the *East* or *West*, you

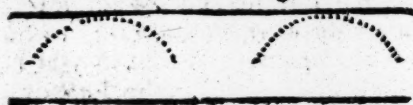
you may paste the face of one of them to the Glass, fixing a Wier thro' the Lead for the Stile.

How to make two Lines cross each other, exactly square, which may prove a Carpenter's square Ruler, or to erect a perpendicular Line upon another.



First, let *A. B. C.* be the given line, which divided into two equal parts with the Compasses, as at *B.* then open the Compasses at any distance, and set one foot at the end of the line at *C.* and draw a short Arch, as under *D.* then with that Extent, setting one foot at *A.* cross the Arch under *D.* Lastly, lay the Ruler upon the Centre, or just where these two Arches cross each other, and the middle of the given line at *B.* and draw a line to *B.* or further.

Parallel lines, or lines of equal distance, is only by setting the Compasses twice upon a line, and drawing dark Arches, as a Guide to draw another line, as this Figure sheweth ; for



such

90 parts, or degrees, as before is taught, and number in it from C. towards B. the Complement of the Pole's Elevation, 37 Deg. 46 Min. where make a mark, from which mark in the Arch draw a line to the Centre E. which line is extended to H. in this Dial.

Again, account in the said Arch from C. towards B. the Declination of the Wall 52 Deg. and from thence draw the line I. E. as in the Dial above.

Next set one foot of the Compasses in the point C. and extend the other to the point H. that is, where the line E. H. cutteth the line F. H. the foot resting in C. extend the other foot to the nearest distance of the line E. I. where make a mark, and draw the line I. K. parallel to the line C. H.

Next take the just length of the line I. K. and place one foot in C. and turn the other towards F. and mark the point L. and draw the line L. E. for the Substile, or line whereon the Stile is to be fixed.

Next, draw line of Contingence squarewise to the Substile, in the point L. which in this Dial is the line M. L. N.

Next take the distance between the Centre E. and the point K. and place that Extent in the line of Contingence, from the point L. to M. and draw the line M. E. for the Stile, which in this Dial is a dotted line.

Next take the nearest distance between the point L. and the line of the Stile, one foot remaining in L. turn the other towards E. and make the Centre O. in the Substilar line, upon which describe the Equinoctial Circle, or so much as may serve next the Hour lines.

Next

Next lay a Ruler upon the Centre O. and N. that is, jutt where the line M. N. cutteth the line E. C. D. being thus laid, make a mark by the side of the Ruler, where the Ruler cutteth the half circle, for there you are to begin to divide the circle into 24 equal parts, notwithstanding those are only in use which are next the contingent line.

Lastly, Lay a Ruler upon the centre O. and upon the severall marks or divisions made in the Equator or half circle; and where the edge of the Ruler shall then touch the line of contingence, make marks or points therein; from which points made in the contingent line draw lines to the centre of the Dial at E. which are the Hour-lines, the rest of the lines put out.

Place the meridian line, E. D. perpendicularly against the Wall, the centre E. upward; let the stile or line M. E. hang directly squarewise over the substar line, or line L. E. making an angle equal to M. E. L. as you may see in the Dial.

Note, That if you are to make a Dial that is to decline, your own Observation will soon tell you whether it declines to the East or to the West, it being for a declining South Wall; but if you fix it on the North side the same Wall, it will serve for a North declining Dial, turning the centre E. downwards, putting out some of the Hour lines.

Note also, that if you are to make a Dial that is to decline as far as 60 deg. draw it on a boarded Floor, and cut off so much of the Dial next the centre as may answer the bigness you design it.

Characters, or Short-Hand.

THE Letter *c.* is a downright stroak, only it is a little turn'd on the top, towards the right hand; and the *d.* is as much turn'd towards the left hand; *w.* is a downright stroak also, but longer than the *b.* and turns up at the bottom like the Letter *r.*

Lastly, The Letters c. r. q. v. x. y. z. resemble common writing.

*All that would learn this curious Art,
Must, in the first place, get by heart
The twenty four Letters in the first row,
So with much ease all the rest may soon know.*

*The easiest way to learn to write Characters, and
understand them, is,*

First, Take 6 Sheets of Paper, and make a Quarto stitch'd Book of it, as a Copy-Book for Writing-Schools.

*Secondly, Rule it quite through, as for writing Copies; then at the left end of the first line set *a.* with the Character for it; on the next line *b.* with the Character; next one of the double Consonants, &c. and the Words in order, and gather the Characters for Words out of the second Table, setting the Signification to each word, as the Figures direct, until you have set them all down.*

*Lastly, Begin at the first Line to fill it with the Character of *a's*, next Line, *b's*, &c. Thus the writing them over will imprint them in the Memory, to learn with ease.*

The Explanation of the first Table of Characters.

ON the top of the Table, under the Figure 1. are the Marks or Characters for the 24 Letters of the Alphabet, which ought to be often writ over, the only way to have them in Memory.

Secondly, Under the Figure 2. are the double Letters or Consonants, each are to be written without taking off the Pen.

Thirdly, Under the Figure 3. in the said Table of Characters, are the places of Vowels, as *a. e. i. o. u.* without which no word can be written at length.

Example.

The first Letter that begins that part under the Figure 3. is the Capital Letter *B* the Character 1. having *a. e. i. o. u.* against it; the Vowel *a* is set on the top, the Vowel *e* on one side the top, the Vowel *i* against the middle, the Vowel *o* against the bottom, and just underneath the Letter 1 is the Vowel *u*.

So that when you write the Letter *i* with a dot over it thus *j*, the dot or period being in the place of *a*. it must be read *Bi* or *j*: but a dot on the side stands for *i*. *Bi* or *By*, or you may when another Letter follows the Vowels place, and under the *B*. against the Figure 3 is *not* (—) first the Character *N*. then the Character *T*. is set in the place of *a*. and below that is the Characters *Nut*, thus *T. N.* set first, and *T*. is set in the place of *U*. being under the *N*. Again, in the same lesson of the word (*Sion*) for *S* I set down the Character *S*. then in the place of *i*. I set down the double Letters *on*; the last word in this letter is *go*, for which is the Character *g*. and a dot in the place of *a*. Having learned these three lessons perfectly, the fourth will be easie, for they are all made up of Letters, except three, that is the Characters for *tare*, *mount*, *tant*.

Note,

Characters, or Short-Hand. 427

Note, That the first letter of a word ought to be somewhat bigger than those that follow; and note that u. always follows q. in all words, therefore need never be written after q.

Neither is true spelling minded in this Art, only the sound of the word, as for Author write Ather, and abbreviate all the words you can, as these following words show.

*Since this Art doth not Orthography need,
Diphthongs and silent Letters, for more Speed,
May be left out. True Spelling, in this kind,
Is needless. 'Tis the Sence we only mind.*

acquaint, aquant.
alledge, aleg.
access, aces.
alter, altr.
Baal, Bal.
beauty, buty.
build, bild.
buy, bi.
bought, bot.
borough, buro.
bricks, brix.
balm, bam.
blocks, blox.
clean, clen.
calf, caf.
choler, coler.
debt, det.
doubt, dut.
double, doubl.
Daniel, danl.
extream, extrem.
excel, excl.
elders, ldrs.
flatter, flatr.
fight, fir.
Philip, Fillip.

happy, apy.
harbour, harbr.
Hannah, Hana.
James, Gems.
liberal, librl.
leopard, lepar.
labour, labar.
massacre, masacr.
might, mit.
neighbour, nibor.
Pharaoh, Fara.
perfect, perfit.
Psalm, Same.
Psalter, Satr.
people, pepl.
rock, rok.
resign, resin.
reign, ren.
rhime, rim.
subtil, futl.
Shiloh, shilo.
signe, sin.
slaughter, slatr.
streight, strit.
thought, thot.
victual, victl.

view

428 Characters, or Short-Hand.

view, view.
wrought, rot.

and the like.
For ph. write f.

The Use of the Second Part, or Table of Characters.

To ease the Burthen of the Brain
This Table divers things contain;
Its Alphabet is most Easie and Plain,
Easie to learn; which done, is Tenfold gain.
The Marks for Words resembling them so well,
That Learners need no Tutor them to tell
Their meaning, so easie is this *Short-Hand*;
Once writ over, you'll have them at command.

The Figures by each word that follows directs to the Table
for the Character belonging to the same Word.

- | | |
|---|-------------------------|
| 1 Above, because there
is a dot above the <i>a</i> . | 24 Begin. |
| About. | 25 Bondage. |
| 2 Round about. | 26 Blazing-star. |
| 3 All along. | 27 Catholick. |
| 4 After. | 28 Counsel. |
| 5 Against. | 29 Congregation. |
| 7 Action. | 30 Coherence. |
| 8 Admonish. | 31 Consideration. |
| 9 Anger. | 32 Covenant. |
| 10 Anointed. | 33 Crucifie. |
| 11 Apostle, appear Api'. | 34 Compass—es. |
| 12 Altogether. | 35 Compassed round. |
| 13 Angel. | 36 Circumcision. |
| 14 Angels that fell. | 37 Concupiscence. |
| 15 Archangels. | 38 Companions. |
| 16 Ascend. | 39 Conqueror. |
| 17 Anchor, or Dart, | 40 Contradiction. |
| 18 Abundance. | 41 Christian. |
| 19 A lowance. | 42 Children of God. |
| 20 Antichrist. | 43 Christ Jesus. |
| 21 Aceompt, accomplish | 44 Jesus Christ. |
| 22 Baptism. | 45 Christ on the Cross. |
| 23 Baptize. | 46 Christ in Heaven. |
| | 47 God in Heaven. |

430 Characters, or Short-Hand.

- | | |
|--|--|
| 48 Habit, or Cohabitation. | 77 Foundation of the Earth. |
| 49 Bound, or Confound | 78 from one end of the Earth to the other. |
| 50 neither Circumcision nor Uncircumcision. | 79 General. |
| 51 Condemn. | 80 Glory, Glorification. |
| 52 Diminish. | 81 Goven — er. |
| 53 Dignity, or condemn. | 82 God in Christ. |
| 54 Devil turneth himself into an Angel of light. | 84 Heretick. |
| 55 Dissolution. | 85 Holy Ghost. |
| 56 Dispensation. | 86 Hypocrite. |
| 57 Dragon. | 87 Hypocritical. |
| 58 { Countenance. | 88 Right hand. |
| { Discountenance. | 89 Left hand. |
| 59 Example. | 90 Heaven, or Sky. |
| 60 Extinguish. | 91 there are 3 that bear record in Heaven. |
| 61 the Eyes of the Lord. | 92 False Heart. |
| 62 the Eyes of God. | 93 An upright Heart. |
| 63 the Eyes of the world. | 94 A double Heart. |
| 64 the Eyes of the King. | 95 entred into the heart. |
| 65 the Eyes of the Nation. | 96 Heart set abvve the World. |
| 66 Elect, Election. | 97 a broken Heart. |
| 67 over the Earth. | 98 a hard Heart. |
| 68 the Eyes of the People. | 99 a contrite Heart. |
| 69 enter in at the straight Gate. | 100 an evil Heart. |
| 70 Excommunication. | 101 Hebrew. |
| 71 Examination. | 102 Judgment. |
| 72 there is 3 that bear witness in the Earth. | 103 Ignorance — nt. |
| 73 Escape. | 104 Innumerable. |
| 74 External, Eternal. | 105 Judgments of God. |
| 75 Evangelist. | 106 bring down the Judgments of God. |
| 76 Foundation of the World. | 107 Intangle. |
| | 108 Idolator, Idolatry. |
| | 109 Idol. |
| | 110 Integrity. |
| | 111 Image. |

- | | |
|------------------------------------|--|
| 112 Kingdom. | 147 Abound. |
| 113 Kingdom of God. | 148 Excellent. |
| 114 Kingdom of Heaven. | 149 Ship, or Boat. |
| 115 Magistrate. | 150 Things. |
| 116 Ministration. | 151 Triangle, or Tent. |
| 117 Mistake. | 152 Tabernacle. |
| 118 a great Mistake. | 153 3 Persons in Trinity. |
| 119 Multitude. | 154 Church, Temple, Synagogue. |
| 120 Mingle | 155 the greatest part of the Earth. |
| 121 in the middle. | 156 under the Earth. |
| 122 Nevertheless. | 157 Wonder, wonderful |
| 123 Notwithstanding. | 158 the beginning of the World. |
| 124 Overturn. | 159 the end of the World. |
| 125 Order. | 160 entred into the World. |
| 126 Opinion. | 161 Sin entred into the World. |
| 127 Opposite, or Opposition. | 162 this World. |
| 128 Pray, or Prayer. | 163 the other World. |
| 129 Over the People. | 164 from one end of the Earth, or World, to the other. |
| 130 Predestinate. | 165 World without end. |
| 131 Prince. | 166 Cross of the World. |
| 132 Proportion. | 167 All the World. |
| 133 Providence. | 168 All that is in the World. |
| 134 Long, or Prolong. | 169 things that are in the World. |
| 135 Resurrection. | 170 Christ came into the World. |
| 136 Reprobate. | 171 round about the World. |
| 137 Revelation. | 172 without God in the World. |
| 138 Ridiculously. | |
| 139 stand on the ground. | |
| 140 Section, Sathan. | |
| 141 Sword. | |
| 142 flaming Sword. | |
| 143 Serpent. | |
| 144 break the Head of the Serpent. | |
| 145 old crooked Serpent. | |
| 146 on each side, on both sides. | |

432 Characters, or Short-Hand.

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|--|---------------------------------------|
| 173 to live above the World. | the World. |
| 174 overcame the } world. | 182 Christ Jesus came into the World. |
| over the } | 183 Exchange, Barter. |
| 175 above the World. | 184 Executor, Execution. |
| 176 Wilderness, Desert. | 185 Except, Acept, Execution. |
| 177 Exactness. | 186 Expectation Expect |
| 178 God in Christ, reconciling the World to himself. | 187 Extraordinary. |
| 179 Marriage, Wedlock | 188 Zerubbabel. |
| 180 Vavering. Unconstant. | 189. Expounded. |
| 181 Christ came into | 190 Omnipotent, Om-niscence. |

Note, That the way to be perfect in the Characters, is the often writing them over in a Book setting the Character to each word, as in the Table before, according as the Figures direct, to each word, as before directed.

Note also, You may invent divers other marks (when you have learned the above) for long words or Sentences usual in the Scripture, as *Go.* Governor, *G.* for God; *M. S.* Manuscript, *Q.* question, *A.* answer, *M.* Majesty *Dr.* Doctor, *Mr.* Master, *Mrs.* Mistress, or Dame; And for Practice Write every day one of *David's* reading Psalms in a Book, setting (1) (2) (3) (4) &c. at the beginning of every verse.

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